TO THE RIGHT WORSHIPFVLL, MY HARTIE Wel-willers, the Ladie Rumney, Mr. Bringham, Mr. Slany, Mr. Parkhurst, Mr. Clarke, Mr. Vincent, Mr. Mosley, and Mr. Thaire, and the rest of my Christian auditors, and louing neighbors, grace, mercie and peace from God the Father, through Iesus Christ our Lord, bee multiplied.

RIght worshipfull, and dearely beloued in the Lord Iesus: It is the mercie of the Lord, that wee are not vtterly consumed, because his compassions faile not. Hath not our long prosperitie hardened our hearts, and lulled vs in securitie? And when we say, peace and safety, may not a sudden destruction come vpon vs, as the trauaile vpon a woman with childe, and we shall not escape? Doe not our impudent and desperate sinnes, daily call downe for vengeance against vs, in that we put the euill day farre from vs, that wee may still approach to the seat of iniquity, hardning our hearts yet more and more that we cannot repent? And is not the enuious man busie to sow tares, now wee are asleepe? Are not our aduersaries watchfull and diligent in their malicious and bloody practise against the Church of God, practising daylie the ouerthrow thereof? will any thing serue their turne

23 (23)

BODLEIANA · BIBLIOTHECA

iust to roote out and destroy, and are we generally any better then such trees as are able to bee hewen downe, and cast into the fire? Hath this vnprofitable fig-tree for all this dressing and fencing, for all this lopping and donging, yet brought forth fruit worthie of repentance? Surely though we should neuer so much stand vpon our iustification with Saul, *that wee haue fulfilled the Commandements of the Lord, that we are an holy people, the Lord shall finde no iniquity in vs, &c. yet the bleating of the sheepe, and lowing of the oxen: the sparing of* Agag, *and reseruing of his offals, is a notorious euidence to conuince our hypocrisie. And therefore, though we flatter our selues with* Agag, *that the bitternesse of death is past, because happilie the Lord in great patience hath yet waited vpon vs, and put off many desperate blowes, that might haue light heauilie vpon vs: yet certainly when hee secs a conuenient time he will execute vengeance, and wound the hairie scalpe of all those that goe on in their wickednesse. And is not this a special euidence, that we goe on in our sinnes, and intend not repentance, because we either hate to be reformed, and haue cast the word behinde our backes: or els heape vp teachers according to our own lusts, which may prophecie of new wine and strong drinke, to morrow shall be as to day, or much more aboundant? And is it not a fearefull argument of the wrath of God, readie to seaze vpon vs, in that wee haue chosen and embraced the world, that thirsts after our blood, and haue cast out that sword which should stand in the gappe, to turne away the vengeance? What then is the reason that we are not vtterly consumed: that our aduersaries the Papists, haue not had their desire? Surely they shall*

not

not ſay, where is now our God? becauſe they ſhal not blaſpheme that great & glorious Name of our God, which is called vpon of vs: And therfore, not vnto vs oh Lord, not vnto vs, but vnto thy Name giue the glory, euen for thy truth & righteouſnes ſake. Thogh we are not worthy of the leaſt of Gods mercies, thogh we haue deſerued to be ouerwhelmed with all his plagues, yet the Lord is worthy of all praiſe and glory: and therefore he hath deliuered vs, that we might glorifie him: and ſhall not the Iudge of al the world do right? wil he puniſh the righteous with the wicked? muſt not Lot be taken out of Sodom, before the vengeance be inflicted? ſhall not euen one be a means to ſpare the Citie for his ſake? Behold, here another ground of the patience of God, euen the holy ſeed that yet remaines: the Lord hath a litle flocke which is as deare vnto him, as the apple of his eye: this hath hee choſen it vnto him in Ieſus Chriſt, before the foundations of the world were laid. This he hath made glorious through his beautie, which he hath ſet vpon it: this he hath promiſed to bee with vs to the end of the world: & can any thing be againſt vs if the lord be with vs? ſhall not he make our enemies our foot ſtool? ſhal not the lord tread Satan vnder our feet? bleſſed be God in Ieſus Chriſt, that hath made bare his mighty arme in the ſight & acknowledgment of our enemies? Did not the papiſts once acknowledge that God was become a lutheran? do they not feel to this day, that he that keeps Iſrael doth neither ſlũber nor ſleep? hath not our God watched ouer vs, when wee haue ſlept in ſecurity? hath not hee foght for vs, when our carnal weapõs haue bin confounded? hath he not got himſelf the glory of al our deliuerãces, that ſo we might at length giue him the glory of his

free mercies, that so we might not be afraid of any euill tidings, that still we might feare, and depart from euil while the wicked rage, & are careles? surely howsoeuer the pit is digged for the wicked, and the consumption decreed shall passe ouer to the confounding of hypocrites howsoeuer sinners in Sion shalbe afraid, and feare shall take hold of the hypocrits, when Gods wrath approcheth yet shall the vpright heart then lift vp their heads because their saluation draweth neere. The purging of the Church of hypocrites shalbe the preparing thereof to greater glorie and safetie, and the anointed of the Lord shall gaine more honour and securitie, when the Lord Iesus shalbe more aduanced vpon his holy hill of Sion. And are not our enemies hastening hereunto? hath not the patience of policie enraged them more and more, and doth not their wickednesse so breake out, that it can no longer be endured? Is it not time together with the safety of our soules, to prouide also for the securitie of our liues and states? Blessed bee the Lord for the vigilance and courage of the state. Oh, blessed bee our God for his watchfulnesse ouer vs, were not all our building and watching else in vaine? And is it not then more then time to keepe our God waking by our prayers and teares? Is it not hie time to awake out of securitie, that so we may make our peace with God, that he may stil for his glory preserue the peace of his Churches, that he may still preuent and confound the enemies of his Church? And could I now hold my peace in this day of good tydings, when the Lord hath euen againe giuen vs our liues for a prey, and pluckt vs as a prey out of the teeth of the deuourer? Haue I not vowed a yeerely remembrance, for that great deliuerance from the gunpowder

Treason

Treason? and doth the glorious Lord still giue new occasions to reuiue that great deliuerance? Are not his mercies renued euery morning vnto his, so great is his faithfulnesse, and shall not we renew our thankfulnesse by renewing our repentance? Shall wee not remember from whence wee are fallen, by remembring from whence we haue been deliuered, that so we may iustifie the free mercie of our God in our great deliuerances: and renewing our right in Iesus Christ that so we may recouer our first loue, and be enabled to walke worthy of the mercies of our God, in strengthening the things that are readie to die, and continuing with all patience and perseuerance, that no man take away our Crowne from vs? Are not our earthly Crownes often shaken, that so we may bee sure of the heauenly inheritance, which cannot bee shaken, that so we may hasten from this prison, to that citie which is aboue? And hath not our gratious God giuen vs euen Eagles wings, that we may mount vp from the loue of this world, that we may flie away from the entising vanities theeof, & so come to that eternall rest? May we not liue by faith in the experience of these so strange and vnexpected deliuerances: that he which hath deliuered, doth all still deliuer vs, yea for his Names sake will deliuer vs from all vnreasonable men, yea from euery euill worke, that so we may be made meet for that glorious inheritance? And shall not this litle sparke yeeld some light hereunto, till the depth of mischiefe being further discouered, the candle may be lighted, and set vp vpon the hill, to direct all to come out of Babylon, to further the Saints in their iourney to the heauenlie Ierusalem: surely as it pleaseth God to lend opertunity and liberty, so shall I

not

not be wanting by Gods grace, from that light, to kindle such a torch, that may either burne vp all the ſtubble of Popery, or elſe may ſufficientlie warne vs to auoid the danger thereof. Meane while I haue thought good to take this occaſion, to maintain the ſoundnes of our ſpirituall ſtanding and recouery out of any decayes therein, that ſo wee may bee thereby fitted to thoſe further mercies which the Lord hath in ſtore for vs. And ſeeing it hath pleaſed God to make you inſtruments (beloued) of my ſetling in the Citie, and exerciſe of my calling, I haue accounted it my duetie to conſecrate theſe firſt fruits of my ſetled labours vnto you: beſeeching the Lord to giue you vnderſtanding in all things: and to preſerue you blameleſſe and vnſpotted in theſe euill times, vnto the day of Ieſus Chriſt, to whoſe gratious protection I doe moſt hartily commend you, reſting in him.

Your worſhips poore remembrancer at the throne of Grace,

THOMAS COOPER.

TO THE CHRISTIAN READER, WISDOME TO DISCERNE HIS Estate aright, and grace to grow forward to perfection.

BEloued in the Lord Iesus, it is a most dangerous, *and yet very* easie *and* plausible deluſion, *to* conceit *vnto our ſelues an* eſtate in grace, *when as yet we remain the bond-ſlaues of Satan. And it is a very* difficult, *and yet moſt* neceſſarie *triall, to diſcerne our conſtant abiding and proceeding in this eſtate of grace. For (to paſſe by theſe who make a mocke of conuerſion, as being a* touch of noueltie, *a* brand of inconſtancie, *and* imputation of hypocriſie) *who is there almoſt that flatters not himſelfe to bee in the fauour of God, and ſo intereſſed in his grace? And hath hee not many ſuch pretences and colours hereunto, which may ſo abuſe his iudgement, that he may* thinke himſelfe to bee somewhat, when he is nothing; *and ſo refuſing to bee found in Chriſt, by being loſt and emptied in himſelfe, thereby become worſe then nothing? Better neuer to haue beene borne, then ſo to be deceiued. Oh how the wiſedome of the fleſh proones heere enmitie againſt God! Is not this the iudgement vpon the world, that* they which ſee not, might ſee; and that they which ſee might bee made blinde? *Conſider firſt, I pray you, how* nature *occaſions this deceit. Is any leſſe badlie diſpoſed by the benefit of his* complexion? *Is any reſtrained from* ſome act of *euill by* natures impotencie *and* deformitie? *Behold, euen theſe to the naturall man proone very* dangerous

Galat. 6. 5.

Rom. 8. 7. Iohn 9. 43.

Occaſions to conceiue a falſe conuerſion.

1. *Complexion.*
2. *Natures impotencie.*

ſtumbling blockes *to reſt in nature, as affoording ſome ſhew of good, more then is of others of an harder conſtitution, as breaking out leſſe into groſſe euils, then ſuch who by natures ability are more prone and prouoked thereto, and ſo to reiect the holy meanes of conuerſion: and is it not eſteemed a ſufficient meaſure of goodneſſe, to bee leſſe euill then others, howſoeuer the deſire and fountaine of corruption be the ſame in all? Is not the ſeeming good which by natures benefit ſhewes foorth in the world, accounted currant holineſſe, and thereby excludeth the true power of well-doing?*

For is this any more then what brute beaſts may boaſt of? Is the heart leſſe euill, becauſe the hand cannot act, nay is it not more rebellious, the leſſe it hath it deſire? do not ſuch wiſh for, and talke delightfully of what they cannot doe: will they not ſport themſelues in others that can do the ſame? will they not take their fill, if power be reſtored? or is the heart the better, becauſe through benefite of complexion we are ingenuous, ſociable, &c. are not theſe fitter matter for Satan to worke on, to draw vs into fellowſhip in euill, to make vs inſtruments to deceiue our ſelues and others?

3. Education. *Eſpecially, if to this ſhew of natures righteouſneſſe,* Education *be adioyned, whereby the minde being informed in* knowledge, *and reſtrained by* ciuilitie, *natures* euill *is heereby more kept vnder, and it* ſeeming good, *ſet out more ſaleable and beautious to the ſiniſter iudgement: howſoeuer now nature being puft vp hereby, hath gained no other then a* weapon of vnrighteouſneſſe, *to fight againſt God and his word, to commit ſinne more dangerouſly, by how much it is enabled to couch it more cloſely, and ſmooth it more cunningly; yet this with the world paſſeth for a* currant conuerſion; *Muſt we not onely not doe euill, but alſo doe good, and can wee doe any good of our ſelues, vntill we be in Chriſt? and will we hunger of Chriſt, vntill we deny our ſelues: eſpecially if ſome ſuch change now appeare in the outward man, whereby wee may either*

or

differ from the rudeneſſe and groſſe abuſes of our parents, or differ from the barbarous and deſperate ſprouts of our childhood, and vntamed youth? Is it not hence conceiued that we are now conuerted, ſeeing now our childiſh and youthfull vanities are reſtrained, ſeeing wee are growne more ſober and regular: although all tends to no better then ciuill honeſtie, to fit vs for the world, that ſo we may more hopefully and eaſily ſwallow the baites thereof? although when wee are from vnder the rod, wee breake out more deſperately into all groſſe wickednesſe, or elſe at the beſt exchange our ſinnes, from wantonneſſe to couetouſneſſe, from frowardneſſe to ambition, encreaſing ſtill in our luſts and plotting the ſatisfying thereof, that wee may ſet vpour reſt in the world, and eaſt care away.

And if now the Lord ſhall giue the wicked their deſire, in affoording them ſo farre the vſe of his bleſſed Spirit, as to reſtraine *yet more inward corruption, by it power, and terrour, that ſo they may be fitter for ſuch outward proſperitie, as they haue eſpecially made choice of in this life, and ſo renounced their intereſt in Heauen: And withall may frame better to ſocietie, both of the* good, *to whom now they ſhall doe leſſe hurt, as alſo of the* euill, *whom by this meanes they may prouoke to good; that ſo Gods gouernment of the world may bee more beautifull and glorious, and his will more righteouſly accompliſhed in the elect and reprobate. Is not this* reſtraint *apprehended, as* a great conqueſt ouer corruption; *and ſo a* conuerſion *hence* vainely *concluded, ſeeing the inward heart is no whit renued, but onely the corruption reſtrained from the outward act? Nay, is not corruption* more inraged inwardly, *the more it is outwardly bridled and ſmothered? and ſo ſinne made out of meaſure ſinfull: as being more* inexcuſable, *the more it is curbed: as* breaking out more deſperately, *when the bridle is reiected: as* ripening *more dangerouſly, the more it boileth within: and ſo* ſealing vp *vengeance more certainely, yea more* fearefully haſtning *it, as proceeding to* deſpight the ſpirit of grace.

4. Reſtraining ſpirit.

Rom. 7. Note.

Heb. 10. 27, 28

5. Spirit of illumination. Math. 7.

And what though the Lord beſtow on the wicked many excellent graces of his Spirit, *inabling them to* teach others, *to doe* wondrous things, *furthering them ſo farre in the ſhew of holineſſe, as that they ſhall ſeeme for a time to* outſtrip the ſincere profeſſor? *May they not teach other, and yet themſelues bee* reiected? *May they not doe miracles, and yet heare,* I know you not? *May they not begin in the Spirit, and yet end in the fleſh? and can they continue that haue taken no roote? can they call on God at all times, that haue made the world their hope and their belly their God? can theſe earth wormes endure any thing that may purge out their droſſe, and prepare them to glory, who ſow to the fleſh, and ſhall they not of the fleſh reape corruption? Shall not* the candle of the hypocrite bee put out? *Doth not this* faire ſhew of the fleſh, deceiue, *and* prooue deceiued?

1. Cor 9.

Iob 27. Gal. 6. 10. 2. Tim. 3.

6. Afflictions.

What ſhould I tell you of that change that is wrought by afflictions? Will not the wicked in their troubles ſeeke the Lord diligently? Muſt not the vileſt forbeare, when they cannot otherwiſe chuſe? And is it any maſterie, not to reuenge, when power is not in our hands? Will not the ſwine that is now cleanſed, returne to the mire againe? Is it charity, then to forgiue the world, when we ſee no time *left for execution of malice? Is it patience, to forbeare when we can neither will nor chuſe? Is it obedience, to tremble vnder the whip? to feare God onely for his iuſtice, and not to loue him for his mercy?*

Pſal. 78. 2. Pet. 2.

7. Proſperitie.

Oh but wee are deliuered out of trouble, and reſtored to great happineſſe. *Behold, wee are bleſſed on the earth: and are not wee then truely bleſſed? Is not this a marke of holineſſe, to bee proſperous in the world? Would God bleſſe our labours, if we did not ſerue him? May not this change from affliction to proſperitie, be a certaine euidence of an inward change from worſe to better, and ſo prooue vnto the fleſh a conceit of* conuerſion?

Surely, if the world bee Iudge, the caſe is quickely ruled, Who is the good man, but the rich man? Either his riches

riches ſhall be the cloake to hide his faults by greatneſſe, bribery, cunning packing, friendſhip, &c. or his euill by the flattery *of the world ſhall be accounted good. he will not doe ſo for his credit: he needs not ſteale, oppreſſe: he hath wherewithall: his couetouſneſſe is thrift; his pride, cleanlineſſe; his prodigality, bounty; his looſeneſſe, liberty and prerogatiue. Hath he not power of all in his hands? And may he not doe what he liſt? Is not his luſt a law, his example a rule and warrant? He feares no trouble; therefore he deſernes none. Who can ſay* Blacke is his eye? *becauſe, who dares ſay ſo? Nay, who will not ſay, blacke is white, if it may pleaſe him? Thus proſperity makes a conuert, if the world may giue in euidence.*

Eſpecially if our fulneſſe in the world be graced with ſome ciuill calling, whereby we are honoured of the people, and taken vp with imploiments; is not idleneſſe now much preuented, and ſo ſuch ſinnes as doe accompany the ſame? Doth not credit now reſtraine, where conſcience cannot? Is there not now a cloake for ſinne, and countenance for iniquity? What defence is fathered hence for neglect of ſpirituall duties? What opportunity offered, to colour oppreſſion and deceit? What pretence for licentiouſneſſe, and exceſſe in the abuſe of the creatures? What wrapping *vp of abuſes, where there is fellowſhip in euill? Is not here a glorious maske, for ſincerity and religion, where outward honeſty in a ciuill calling becomes a warrant of* vprightneſſe, *ſeeing our* faith is ſhewed by workes? *Are we not true and iuſt in our dealing, doe we not pay euery man his owne, doe we not helpe our neighbour by truſting him with our goods, being ſurety for him: do we not maintaine good neighbourhood, by feaſting one another, and making peace among men. And what more obuious and commendable then our ciuill imploiments, ſo beneficiall to the Common-weale ſo neceſſary for our priuate, ſo ſucceſſefull in the iſſue, as who (in opinion) more bleſſed? What is it, if not godlineſſe, that is ſo plentifully recompenced in this life? If now the wicked eat the labours of their hands,*

8. Ciuill calling.

and drinke their wine in bowles, may they not ſacrifice to their nets? May they not crie ay me vnto their ſoules, Oh well is thee, and happy ſhalt thou be? Thus ciuill imploiment with worldlings is accounted religion: and to be morally iuſt and true in contracts and bargaines, goes currant with men for ſtanch and ſound holineſſe.

But if we enter into Gods ſanctuary, and by the rule of the word determine hereof; Is not the Lord good vnto all, and doe we know loue or hatred by theſe things. Eccl. 9.1. Nay is not proſperity the portion of the wicked. Pſal. 17.14. Are they not hereby fatted vp to the day of ſlaughter? Ierem. 12.3. Is not an hypocrite in affliction, an Atheiſt and mocker in proſperity. Is not a proſelite in proſperity, an Apoſtate and Blaſphemer in affliction. Haue not the beſt loſt by proſperity, and are not the worſt made inexcuſable thereby? doth it not vſually peruert and ſpoile them of what they ſeemed to haue had, breaking all bonds of ciuill honeſty, and ſo makes them worſe then bruit beaſts, without vnderſtanding. Doe not the poore receiue the Goſpell, when the rich and mighty are ſent empty away, becauſe either they cannot come, or come with their outward man: their hearts runne after their couetouſnes: Is the word entertained with ſuch, otherwiſe, thē for ſtate or cōplement, or elſe to make them merry. To condemn the raſhneſſe and folly of ſuch as will reprooue, or to deride their flattery, that will call light darkneſſe, muſt it not dance after our pipe, and ſerue our luſts, to harden vs in ſinne and ripen vs to vengeance. Is not thus the proſperity of the wicked their deſtruction, and not their conuerſion? Doth not the old ſent remaine in Moab, *becauſe he was not changed from veſſell to veſſell, but enioyed conſtant proſperity thereby, was ſetled on his lees, and rooted more obſtinately in natures dregges, thereby exerciſed more greedily and deſperately the luſts thereof? Can the change of the outward eſtate change the inward man from worſe to better? As they were increaſed, ſo, did not Gods people rebel againſt him, who in their afflictions ſought vnto him*

Prou. 1.
Pſal 55.
Ier. 48.11.

Oſe 4.7.
Pſalm 78.
Oſe 5.

deceit-

deceitfully? Is not here a change from better to worse? we fawne on God till we haue our desires, and when our turne is serued, then depart from vs Lord, we will not the knowledge of thy waies, what profit shall we haue if we serue the Almighty. Iob. 21. 15. 16 We haue now no need of God, and therefore it is in vaine to serue him.

Ciuill honesty no euidence of conuersion.

As for walking in a ciuill calling, howsoeuer this (being sanctified by the spirituall) may be a meanes to lay vp a good foundation against the day of Christ. 1. Tim. 6. 19. 20 yet to the naturall man there is not a more dangerous outward meanes to exclude grace, then the greatest measure of honesty that is seene therein. For is it not the grace of this calling to rest in it selfe, for good successe, without inuocation of Gods assistance, or reference to his blessing? Is not our pursuit hereof a priuiledge to exempt from holy duties; We must liue, and therefore we cannot be bookish. We haue no leasure to the Church. Or is it not enough to come when we may haue leisure? Is it not sufficient that we are not Papists in profession, though we are Papists in ignorance and prophanation to; yea grosse Idolaters in making our belly our God, the world our confidence: Is it not meritorious that we giue almes, and receiue our maker once a yeere. Psal. 15. 4. that we are no whores nor theeues, we doe no body any wrong: we liue of our own, doth not this vtterly exclude religion in the family? doth it not banish all loue to the power of religion? doth it not extinguish all sense of inward corruption. Is it not to sticke in the forme of Religion, and so to renounce the power thereof. Is not this to say in our hearts there is no God, seeing he is onely in our lippes and not in our raynes, do we not deny him in our liues, and carnall worship, who is a spirit and will be worshipped in spirit and truth: howsoeuer we boast that we know him enough? And doe our mouthes otherwise acknowledge him then at best, by prophaning his great name, and blaspheming it ordinarily in our daily communication? Nay, is it not a price proposed to incourage diligence in these worldly businesses, euen licence to prophane the

the Sabbaths, to deſpiſe the word? &c. And what if men keepe touch and day in paiments and contracts? What if a little eie-ſeruice be vſed in the outſide of their wares. Is it for conſcience to God, to whom they deſire to approue the truth of their hearts, or onely a care for the maintenance of trading, and mutuall commerce, which withoute this outward ſeeming equity muſt needs be aboliſhed? Who will truſt or ſhall be truſted, if word be not kept? But is it kept any further, then may cleere from touch of mans law? Is promiſe kept here to our hinderance, *ſo we may winde out by the arme of fleſh? Is the ſubſtance of our wares any thing leſſe then anſwerable to the ſhew? Is not God robbed of his glory, while we ſacrifice to our labour and wit?* Is not this great Babel, which I haue built for the honor of my name? *&c.*

Eccl.9.1. *Surely as theſe outward things are common to all: ſo no man knoweth loue or hatred, either by proſperity or aduerſity. Well may a good man (by right vſage) make theſe good vnto him; but theſe of themſelues may well make him worſe: otherwiſe they haue no power inwardly to better him. Onely it belongeth vnto God (through the miniſtery of his word) to conuert the ſoule, as tendring (to this end)*
Pſal.19. *vnto vs, not corruptible things, as* ſiluer *and* gold, *which*
1 Per.1.18. *make outwardly happy in this life; but* the precious blood
1.Ioh.1.8. of Chriſt, as a Lambe vndefiled, & without ſpot, *whereby we are cleanſed from all our ſinnes, and redeemed from our vaine conuerſation, receiued by the tradition of the fathers.*

8. 5 *Profeſſion* 2 *Practiſe.* *But harken I pray you, vnto a further plea of the hypocrite:* Haue we not heard thee teaching inour ſtreets?
Math. 7. *Nay,* Haue we not taught in thy name? Haue we not
Luke 8, receiued the word with ioy, and done many things
Mark. 6,25. *accordingly? Can the beſt doe more? Doe not we in many things offend all? Is not this a ſufficient euidence of an effectuall conuerſion?*

Surely where the grace of God which bringeth ſalnation
Tit.2.11. *to all men, hath appeared effectually, there it teacheth*

vs, not onely to eſchew all euill, in thought, worde and deed; but on the contrary to proſecute all good, both 1. inwardly *in heart and minde, as being* purified by faith, *whereby with conſtant purpoſe we cleaue vnto God, and alſo* 2. outwardly *in the life and conuerſation:* Iam. 3. 1. Epheſ. 1. Rom. 12. 1. 1. Cor. 6. *yea* generally and vniuerſally, hauing reſpect to all Gods commandements: Pſal. 119. 7. 8. *and* conſtantly, *alſo continuing and abounding, yea* increaſing *in grace, and* finiſhing *our courſe, that no man take away our Crowne:* Reuel. 3. 1. Cor. 15. 58. Epheſ. 3. Colloſ. 1. 2. Pet. 1. 8. 9. 2. Tim. 4. 3. Phil. 13.

Math. 5. Act. 15. 19. Act. 11. 23. Profeſsion and ſome practiſe of religion, no euidence of true conuerſion.

And therefore ſeeing the word of God muſt be a ſauour of death vnto death, vnto ſome who are to bee renounced, and made inexcuſable thereby; hence is it, that though they receiue it 1. *with* ioy, *as being rauiſhed with the ſweetneſſe thereof; yet being not* mixed with faith, *it becomes vnprofitable; yea a witneſſe againſt them, and ſo the ioy of the hypocrite laſteth but a moment, hee is like to bee beaten with more ſtripes, becauſe hee knowes his maſters will, and doth it not:* Math. 12. 47. *yea though it commeth alſo to paſſe, that for carnall reſpects, as vaine-glorie, credit, ſatisfaction of others, whom they deſire to be like, the hypocrite alſo may* do many things *according to the* letter of the word, *though not anſwerable to the power thereof; nor from the purpoſe of his heart, renued by the holie Ghoſt; but executing therein the luſt of his heart, as ſpirituall pride, hypocriſie, &c. Yet neither ſhall he be able to continue in any ſubſtance of well-doing, becauſe he hath no root; how ſoeuer for his credit and profite he muſt ſometimes ſhew religious, yet by reaſon of difference of companie, change of times and occaſions, he muſt euen for the ſame ends of credit and profite, caſt off his viſour of holineſſe, and ſo appeare in his true likeneſſe, to the ſatisfying of ſuch, to whom nothing but groſſe and deſperate wickedneſſe will giue any contentment. This is certaine, that as the hypocrite in his beſt deuotions,*

2. Cor. 2. 14. Ioh. 15. Pſal. 119. Ezech. 33. 30, 31. Heb. 4. 2.

aymes onlie at carnall ends, ſo in his beſt worſhip he faſhi-
ons himſelfe to the world, and meaſures himſelf by it loue:
either he muſt only goe, and ſo farre as the time will beare,
or his leaders go before, or fleſh and blood will brooke; and
it is his wiſedome to turne with the time, to be ruled by his
betters, to bee indifferent to all ſtraines, that ſo hee may
gaine by all. Nay doth not this neceſſity lie vpon the hy-
pocrite, that howſoeuer for a time he muſt gloſe and fawne
vpon the truth, while it is his pack-horſe to further him
to promotion, riches, &c. yet when by plunging himſelfe
into worldly courſes, he muſt neceſſarily croſſe in his out-
ward actions, the power of that truth which he makes pro-
feſſion of, and ſo thereby wound and gall his conſcience:
muſt he not now for his credit abaſe and vilifie that truth
which before hee ſo magnified? as being either too ſeuere
and preciſe becauſe he cannot reach it: or being fooliſhnes
1,Cor.1.21. and madneſſe: and therefore he is now more wiſe, more
ſober, then to be guided by it. you muſt pardon his former
folly and giddineſſe: he will do no more ſo; he will be more
wiſe, moderate, &c.

And all this but a colour to hide or eaſe his woundcd
conſcience, which not being able to endure the power of
the word, muſt therefore in wiſedome reiect it; and ſo
flie vnto carnall Phyſicke, to purge out melancholie, and
yet ſtill vnder pretence of Chriſtian libertie, that hee hath
knowledge enough, and yet more deſperately to deceiue
himſelfe hereby and others, as preſeruing an opinion of his
righteouſneſſe, as if hee were vniuſtly chalenged, and
therefore may iuſtlie except againſt this euidence, and ſo
preuenting ſound repentance, and thereby, caſting off
the bridle, giues libertie to ſinne, and ſo haſtencth
vengeance.

This is the iſſue of an hypocrites ſuppoſed conuerſion,
anſwerable euen vnto the meaſure thereof: which being
not rooted in the heart, nor aiming at Gods glory,
no marueil if the glory of an hypocrite prooue his
confuſion. And is hee not iuſtly deceiued in this fancie

of

of regeneration? Is he not hereby excluded from the power of conuerſion, becauſe hee reſteth in the ſhadow thereof?

But to admit a true conuerſion: Is the combate now at an end? or not rather now begun? Is there any place here for idleneſſe, ſecurity, remiſneſſe in our calling? Surely though the foundation ſtandeth ſure in reſpect of God, who knoweth who are his; yet it lieth much in vs, either to make ſure and beautifie the building, by being watchfull and diligent in well-doing; or elſe by our negligence and ſecurity, to deface and interrupt it, yea many times to our 2 Tim.2.19 2 Pet.1.10 2 Phil.12 Pſal.51 Pſal.73 Malach.3
ſenſe and feeling, euen vtterly to ouerthrow the ſame. For proofe hereof, take wee wiſely a ſcantling of the times wherein we liue, and then lay we thereto ſuch experience as this Treatiſe affoordeth.

Concerning our times it may not bee denyed, but that our meanes might haue yeelded ſuch a growth in holineſſe, as by the time wee might all haue been teachers of others, in regard of our abourdant meaſure of knowledge: yea we might haue been leaders to other Nations in the power and practiſe of godlineſſe, hauing by Gods mercy ſuch liuely preſidents of ſanctification ſet before vs: And therefore, as wee ſtand only vpon our name, and credit of profeſſion, it muſt be aſſumed, that ſeeing we haue had ſuch meanes, therefore the Lord ſhall finde no iniquity in vs, that were ſhame and wickedneſſe, ſeeing Oſe 12
God hath a few names among vs, that walke in white, and 1 Reg.22
keepe themſelues vndefiled from the great offence. Therefore when went the ſpirit of God from vs vnto them? why ſhould they that haue had the ſame meanes yeeld alſo like fruit of conſcionable obedience? why ſhould not we ſtand vpon our holines with the beſt: ſeeing we haue found out richesin all our labonrs: God proſpereth vs in our affaires abroad, and all is peace and huſht at home; and therefore Zach.11.5
bleſſed be God, for we are rich, and increaſed with goods, Reuel 3.17
and haue need of nothing: Thus as the bounti full lone could doe nothing vnto vs which he hath not done, ſo if

Saul. 1 Sam. 15
Esay 66. 5
Ioh. 16. 1.

our owne words will be taken, wee haue fulfilled the commandement of our God, all the Congregation is holie, whatsoeuer we doe, let the Lord be glorified, we thinke we doe God good seruice, in casting out of the Synagogues. Thus continuance of gratious meanes brings vs to a forme of godlinesse, and the forme of godlinesse prouokes vs to deny the power thereof, that so we might be more inexcusable, because we cannot plead ignorance nor iustly chalenge our God of any failing towards vs: and hasten hereby vpon vs the iust iudgement of God, because we hate that in others, where of we assume the glory, and deny that in our obedience, which we arrogate as our chiefest hold in the fauour of God, the Temple of the Lord, the Temple of the Lord. And shall not then our glory be our shame, because we are earthly minded; and doth not our securitie in this estate, presage speedie vengeance? And is not the sickle alreadie put in? haue wee not sharpened the sword that threatens our destruction? shall the Lord repent him of any euill he intends towards vs, seeing wee harden our hearts daylie, and will not repent? Will the Lord be mercifull vnto vs, seeing mercie and compassion is banished from among vs? Euery one seekes his owne, and not each others good, our mercies are plaine cruelties, our tables snares, our loue to the flesh the betraying the soul? thus lest we should be counted non proficients, we presume of practise answerable to the meanes, And hereby we would seeme to haue hit the iust measure of holinesse, because wee compell others to our measure, and stent them by our line, as if wee were absolute paternes to them of godlinesse, as if whatsoeuer were beyond our compasse, were superfluous, and exorbitant. If now it please God to awaken the conscience of any that hath bene ouertaken with the deceitfulnesse of the time, or otherwise damped with the security thereof: so that he beginnes to bethinke himselfe, and remember whence he hath fallen: is it not the policie to stoppe his mouth with offals of the world, to drowne him in pleasure, to driue away melancholie, to drink away this hart qualms

or

or play it away, in abuſe of Chriſtian libertie. Or if yet the Lord maintaine his controuerſie, by the terrors of conſcience, to bring to repentance: Oh then the cry is, that he is mad, or deſperate, a foole, or an hypocrite. Thus are the hearts of Gods children more caſt downe, whom the Lord hath humbled, and all to maintaine our ſeeming happineſſe, all this to harden our hearts, that we may not repent. And haue we not to this purpoſe in great eſtimation, many accurſed and damnable engines of Satan, the rather yet to harden the heart, by making a mocke of ſinne? What ſhall we conceiue of that common practiſe? let no man reproue: ſinne muſt not be dealt with all in earneſt, leſt our confidence be confounded: or if it muſt bee dealt with all, then let vs heare of it in ieſt, it muſt bee taught vpon the ſtage, and yet made matter to ſport with, that ſo wee may account it but a ſport, that ſo the foole may make a mocke of ſinne: ſurely, though bleſſed be God, ſinne goes not vncontrouled, and that by Gods holy ordinance to conuince and confound the ſame: yet is not the ſacred word of God made a ieſt of too: a ſubiect for ſtage playes, a by-word at tables, that ſo we may yet more deſperatly ſcorne the ſame and ſo yet further harden our hearts, that we may not repent. And though the glorious Lord hath euen from Heauen auenged his cauſe againſt thoſe horrible Theators of all abomination, burning one of them to the ground, ſetting daylie the markes of his wrath vpon them, by madnes, epilepſie, &c. yet will not the filthy bee filthy ſtill? Muſt they not ſtill remaine to be factors for Popery: brokers for Atheiſme, and bands to all odious wickedneſſe, ſo aduance the pride of our holy mountaine; to nouzle in ſecurity; as if wee now had leiſure ſtill to play, as if ſtill wee might doe nought elſe, but eat and drinke, and riſe vp to make our ſelues merry with ſurfeiting on the ſinnes of others. And hath Satan compaſſed in vaine by theſe his wiles? Is not Popery encreaſing, and growne to ſome hope to build Iericho againe. Doth not cloſe Atheiſme abound generally, the Lord is acknowledged in word,

but in our works we do deny him? Doth not grosse and palpable Atheisme raigne aloft in our cursed blasphemies of
Iude 15 God in taking his glorious Name in vain: Is not this the crown of our pride to draw neer vnto God with our lippes, when our hearts are far from him: and is not our glory our shame: because we with the same mouth breath out cursing
Esay 29 & blessings? Is not this another bitter fruit of this accur-
Iob 3 sed tree, to pretend what we are not, nor euer meane to be? And hath not desperat prophanesse hence got his strength? Is not liberty giuen hereby to all licentiousnesse? Doth not Popery on the one side satisfie the flesh whiles it pretends to haue it in no estimation, nourishing the pride of the flesh in voluntary deuotions, iustifying and satisfying the lusts of the flesh, vnder a pretence of wisdome, notably discouered, in auricular confessions, in indulgences, voluntary vowes, counsels of perfection, &c. pretending perfection, to cloak sin, that we may not be chalenged for it, confessing sin, that we may commit it more greedily, vowing continence & pouertie, that we may enioy the contrary more secretly, & giuing pardon for sinne, that we may practise it more securely: And doeth not Atheisme on the other side encrease the score, giuing the bridle more desperately vnto sin, because the Lord is hid in the clouds, and will neither do good nor euill, because he forbeares, therefore he is like vnto vs, he likes of our sinne: or els we say in our hearts, there is no God at all: no hell for sinners, but to be hindered in sinne, no Heauen, but this, to satisfie the lusts of the flesh: And doth not hypocrisie now make vp the measure, presuming on Gods mercy, that we may sinne continually, pretending infirmities, that we may be borne withall howsoeuer, resting on the forme of godlinesse, to cloake any desperate wickednesse: Therefore we shall be deliuered, though we haue committed all these abominations; because we are Christians, the iust Temple of the Lord is with vs, therefore he shall see no iniquitie, and stinting Religion to flesh and blood, that so flesh and blood may take it swing, and
Iob 9 thereon be most religious, because it doth it best, it cannot

doe

do otherwiſe, it doth what others do: It acknowledgeth no failings, and therefore it makes vp it meaſure: therefore ſinne remaines vpon it, becauſe it ſees no ſinne, it acknowledgeth no iniquity. And doth not the kingdome of Satan ſwarme hereby, and therefore ſhall not the hypotrites bee beaten with more ſtripes: The Lord make vs wiſe to ſee the plague, and hide our ſelues. Hath not the Lord been as a moth vnto Iſrael, and to the houſe of Iudah as rottenneſſe: haue we not a name of peace, and yet behold inward diuiſions and heartburnings on all ſides, Ephraim *againſt* Manaſſeh, *and* Manaſſeh *againſt* Ephraim, *and both againſt* Iuda. *Doe we not boaſt of abundance, and yet behold ſcarſitie, our wealth moltereth away; and wee know not how we enioy outward peace on all ſides, and yet are impoueriſhed hereby, whereas our neighbours are inriched with continuall warres, we ſow much, and reape litle, and what we bring in is put into a broken bagge: Doth not the iuſt Lord ſecretlie blow vpon vs, becauſe wee preferre not Ieruſalem before all our mirth. The Lord giue vs vnderſtanding in theſe things. Haue we not a bleſſed peaceable gouernment, and yet ſtill remaine diſcontent? Haue we not aboundance of the Goſpell, and yet grow worſe and worſe. And is not this an argument of inward rottennes: Though our pretences are glorious, and meanes to be deſired, yet haue we for the moſt part, yeelded any better fruit then moathie rottenneſſe, fained ſhewes without inward ſoundnes? Bleſſed bee God in Ieſus Chriſt, that yet the meanes are continued vnto vs, is not there yet hope of our repentance? is not this the way ſpeedily to effect it: euen to lay the axe to the roote of the tree. Behold how the Spirit here deales with this Church of* Epheſus, *and take this for thy glaſſe to behold thy preſent ſtate in: diſcerne wiſely what thou haſt receiued, & if thou haſt left thy firſt hold, learne to take holde again by vnfained repentance. It is no ſhame to be chalenged of failings, for the beſt are not without & it ſhalbe thy wiſdom to reform the leaſt ſeing otherwiſe thy God may come againſt thee. For thy better enabling herein.*

Peruſe

Peruſe this treatiſe enſuing: *let it be in Gods feare, a* touch-ſtone *vnto thee, to make triall of a* ſound conuerſion; *and take it as a* preſeruatiue, *to keepe thee in the*
Reuel.2 *power of godlineſſe, that ſo thou mayſt not leaue thy firſt loue. If by* pride *or* ſecurity *thou haſt bene left to thy ſelfe, and ſo haſt left thy former meaſure: view thy ſelfe diligently in this preſent glaſſe, and vſe it as a meanes for thy recouerie and perſeuerance. If by ſecond thoughts, thou haſt now gained more light: glorifie God for any encreaſe, and comfort thy ſelfe, that thou maiſt alſo encreaſe yet remember that we are ſtill to grow: and therefore, expect not what may be ſaid, ſeeing my health and ſtudy affoords only breuitie, and my manifold afflictions might haue occaſioned a decreaſe, or at leaſt haue cut off all liberty to impart my ſtore vnto thee: and therefore bleſſe God the rather, for this lengthening of dayes. and do not diſtaſt, becauſe it ſmels of the ſmoake, leaſt if thou feare affliction, thou ſhalt find no comfort herein. And let me againe aduiſe thee, not to ſtare vpon the colour which happily may bleare thine eyes, but to looke into the woofe, to humble thine heart. Neither miſconſtruing what may be well digeſted, leſt thou bee peruerted by a ſtumbling blocke, nor deſpiſing the pearle, becauſe it is vnpoliſhed, leaſt thou looſe the*
Math.22.14 *nut, becauſe thou canſt not crack the ſhell. Though many are called, yet but few are choſen: and therfore if few digeſt this pill: let them not condemne the phyſicke, but their own*
2 Cor.4.6,7 *il-diſpoſed hearts. Thoſe that can get meat out of the eater and ſweetneſſe out of the ſtrong, let them praiſe the glorious Lord, who bringeth light out of darkeneſſe, and not ceaſe*
Ioh.12 *praying vnto our gracious Father, that he would turne our darkneſſe into light, and enable vs to worke while yet wee haue the light: that ſo we may approue our ſelues the children of the light, and be prepared to that light which ſhall neuer be changed into darknes. Euen ſo be it.*

Come Lord Ieſus. Come quickely.

In whom I reſt thine vnfainedly,

THOMAS COOPER.

PARTICVLAR OBSERVATIons, and Caſes, and Conſcience treated herein.

1. *The ſupplie of a powerfull Miniſtery, is a gratious meanes of reformation.*

1. *Caſe. How to diſcerne our eſtate in the acceptance of God, by the vſe of the word.*

2. *The beſt haue their infirmities, and are ſubiect to grieuous ſinnes.*

1. *Why infirmities abide in the Saints.*

2. *Caſe. How nie our eſtate in ſanctification by infirmities.*

3. *Sinne to be ſtriuen againſt, though we cannot poſsibly ſubdue it wholly in this life.*

3. *Sinne is to be reprooued.*

Caſe 1. *How to reprooue ſinne.*

2. *Triall of our eſtates by enduring reproofe.*

4. *The leaſt ſinne in the Saints is ſufficient to make the Lord to come againſt them.*

Caſe 1. *Why God chaſteneth ſinne in this life.*

2. *How God puniſheth ſinne in his children, which he hath puniſhed in his Sonne.*

3. *How to make peace with God in our corrections, and try our eſtate in grace thereby.*

5. Queſt. *How the Church may be ſaid to leaue her firſt loue, ſeeing ſhe is commended before, that ſhe fainted not.*

6. *Sinne of omiſsion to be ſeuerely reprooued.*

7. *The Elect muſt goe forward, and perſeuere in grace.*

Caſe 1. *Why perſeuerance and growth in grace is neceſſary.*

2. How to grow in grace:

1. By auoiding Apostasie.

2. What are the meanes of Apostasie, namely,

1. Corrupt iudgement. It markes { on the left hand, and on the right.

2. Corrupt practise. It manner and signes, and that { on the left hand, and on the right.

Motiues to prouoke vs to constancy in well-doing.

Meanes to enable vs to grow and encrease.

Meanes to preuent Apostasie in the sense of our failings.

Markes of triall, that we haue thriuen in grace.

Doct. 8. Euery true conuert hath a first loue.

Case. The markes of first loue.

The reasons why God vouchsafeth his first loue vnto those that are conuerted vpon their first calling.

Doct. 8. The Saints may leaue their first loue.

Case. Meanes whereby first loue is lost twofold.

1. Withdrawing that which may cherish: what this is:

2. Adding that which may coole. What these are.

Namely 1. Spirituall Pride, how this cooleth and decayeth loue, and how to remedy it: what is falsly reputed spirtual pride, & the remedy.

2. Carnall policie, by what meanes this abateth first loue:

1. How a friend to Religion.

2. How our enemie.

3. Prosperitie, how first loue is hereby decayed, and it remedie.

4. Abuse of Christian libertie, how this decayes this

this loue, with the remedie.

5. A corrupt and dead miniſterie, that this alſo cooleth firſt loue, and by what meanes, together with the remedie. Here obſerue

False imputations of leauing firſt loue.

Caſe 1. In the right vſe of their Chriſtian libertie.

2. By enioying proſperitie.

3. By vſe of ſpiritual wiſdome in auoiding of troubles.

4. Faith how and when to be giuen account of, and to whom.

5. How to diſcerne inward ſufficiencie, to make open profeſsion of faith in the time of trouble.

6. How to diſcerne an outward calling to witneſſe to the truth in perilous times.

7. Wherein we may be ſilent, and how.

8. Names & habits, whether in affliction they may be changed in times of perſecution, and how far. That

9. Apparell may be changed, and how farre.

Other imputations of leauing firſt loue, as

4. Diſcretion in reproouing ſinne.

5. Outward and inward afflictions.

6. Honeſt prouiſion for the familie.

7. Libertie in the vſe of things indifferent.

8. Whether want of former feelings of ioy, may be an imputation.

Caſe That we haue left our firſt loue.

Gods prouidence and reſolution of iudgement herein.

Iuſt occaſions of this want of feeling of comfort from our ſelues.

Caſe. How to behaue our ſelues in this want of ioy.

Meanes to reſiſt tentations that ariſe from this want of comfort.

1. To remember the ſuffering of Chriſt.

2. And his glorious conqueſts.

3. That this is an argument of the ſoundnes of conuerſion.

4. That theſe inward buffetings preuent outward baites of pleaſure.

5. That God is able to deliuer vs, proued by many reaſons.

6. That he will deliuer vs.

7. That the time is not paſt.

8. That the ſtronger tentations, the ſhorter and and more comfortable iſſue.

9. This is a meanes to try & renue ſound repentance.

10. God knoweth what is fitteſt for vs.

11. Satans tentations preuented by accuſing of our ſelues.

12. That we are not the greateſt ſinners yet.

13. It is not vnpofitable to conceiue our ſelues to bee the greateſt ſinners. To this end,

14. Call to mind former mercies.

15. That God differs our refreſhing in great mercy.

16. That we muſt not iudge our ſelues by our tentations, or condition therein.

17. That al the ſaints haue drunk of this cup vnto thee

Doct. 9. That the Saints may leaue their firſt loue.

Caſe. The ſymptoms therof: And effects of the ſame.

Meanes of recouery.

How farre they ſhall recouer.

Doct. 10. That the Saints ſhall not fall finally.

Caſe. How farre they may fall.

Difference between lukewarmnes, & leauing firſt loue

And betweene leauing of firſt loue, and looſing it altogether.

A PRESERVATIVE
against Apostacie.

REVELAT. 2.4.

Neuertheleſſe I haue ſomewhat againſt thee: becauſe thou haſt left thy firſt Loue.

OVr bleſſed Sauiour, hauing by the Miniſterie of his Apoſtles planted diuers Churches in *Aſia*: directeth his ſeruant *Iohn* th. Euangeliſt, to write vnto each of them, for their further ſtrengthning in the faith. And, becauſe the Church of *Epheſus*, was both famous for the outward glorie, and inward graces thereof, as alſo in a ſort the peculiar charge of the Apoſtle *Iohn*, therefore doth hee firſt ſend greeting to that Church; giuing very iuſt and true teſtimonie vnto her of the great graces of God beſtowed vpon her, and her profitable vſe of them, in the ſecond and third verſes. And that ſhe might not be ouercome of ſpirituall pride, to which in regard of ſuch excellent graces ſhe might be ſubiect; yea, was ſo tainted therewith, as that it wrought in her ſome ſecuritie, and thereupon remiſſeneſſe: hee therefore giues her notice of this her decay and cooling in the fourth verſe: telling her that *He had ſomewhat againſt her, becauſe ſhee had left her firſt loue*; both therein expreſſing the greatneſſe of her fall, by the excellencie of the thing wherein ſhe failed, namely, her firſt loue; as alſo, aggrauating this her fall, by the iuſt effectes thereof in the

Occaſion and coherence.

Verſe 1.

iudgement of her Sauiour Christ: namely, that it gaue occasion for him, that was her aduocate, now to come against her, and to haue a controuersie with her, as an enemie; and thereby giuing her to conceiue in what a fearefull case she stood, hauing him now to be against her; who if he were on her side, shee need not feare who were against her; who being against her, all other things, though with her, must necessarilie serue to her further condemnation.

Ose. 4 1. Lament. 2. Rom. 8. 31.

Summe and sense.

So that these words, doe containe a description of some declination in this Church of Ephesus, with some arguments, to lay this her estate more closely to her heart, that so shee might be preuented of further Apostacie, and so by repentance recouer her selfe againe.

Scope and intent of the Spirit of God herein.

And the drift and purpose of the Holy Ghost herein, is by this seasonable reproofe to preuent further apostacie, and so by raising vp this Church againe out of this decay, thereby to lead her forward gratiously to perfection.

Wherein first we may behold the singular wisdome and mercie of God vnto this poore decaied Church, that intending heartily the recouerie thereof, and so to bring it forward in grace, he doth gratiously supply vnto it the effectuall meanes of it raising vp againe. And though hee was absent in bodie, yet by his spirit and word he plies it conscionably, and calls vpon it by his mightie word to awake out of it sleepe, and stand vp from the dead that Christ may reuiue it againe.

1. *Obseruation.* The supply of a powerfull ministerie is a gratious meanes of reformation.

Whence we may obserue, That where the Lord continues a powerfull Ministerie to his Church, there howsoeuer there may bee some decaies and grosse corruptions, yet there is hope in Israel concerning this. Either the Church visible shall recouer it former glory and beauty, or at least the elect shall hereby be bettered and furthered to perfection.

This we see to be manifest in the Church of Corinth, which

which though it was degenerate not only into many foule corruptions in life, but alſo to many errors in doctrine: yet ſo long as the bleſſed Apoſtle by his faithfull and zealous labours watched ouer the ſame, and reproued it for it faylings, as 1.Cor.3. 1.Cor.5. &c. it gratiouſly reformed many grieuous euils, and ſo was kept on foote in the power of godlineſſe. 1 Cor.11,25. 1 Cor.15.

This alſo is apparant in the Church of the Iewes: which though it fell away to many horrible corruptions, and groſſe idolatrie; yet by the Miniſterie of the Prophets it was eftſoones reclaymed, and attayned at ſeuerall times, many glorious reformations, as in the times of *Aſa*, *Ezechiah*, and *Ioſiah*, 2.Chron.15. 2.Chron.30.31. 2.Chron.34.&c. yea it was not paſt hope of recouerie, it was not vtterly giuen vp to that abomination of deſolation, vntill it had vtterly reiected the word of the Prophets, and grew to perſecuting ſuch, as ſought to reclaime them, as appeareth 2.Reg.18.14.15. 2.Chron.36.14.15.16. And the reaſons hereof are,

1. Becauſe the power of the word is Gods onely ordinance, as to plant a Church, ſo alſo to water, and increaſe the ſame to perfection, 2.Pet.1.1,2. Epheſ. 4.5.6.

2. The Church of God, hath as much or rather more need of the word after it is planted, for the further growth thereof, then it had for the firſt founding and eſtabliſhing of the ſame. And that,

Firſt, Becauſe, hauing now taſted how ſweet the Lord Ieſus is, in his holy ordinances, it will now more hunger and thirſt after further comfort, till it be made meet for that glorious inheritance.

Secondly, No Church at the firſt planting, can be ſo perfectly ſet in order, but that ſtill it may and ought to grow and increaſe: though happily the Forme thereof may be perfect; yet their ſubmitting to that Forme, muſt be wrought by degrees, they will not at

the first so easily digest the strictnes thereof.

3. Especially if wee consider, that now Satan will steppe in, by all meanes to hinder our subiection to the ordinances of God: either labouring to distract or dis-
1 Cor. 3. 4, 5, 6. ioint, by inward diuisiõs; or by outward persecutiõs seeking vtterly to ouerthrow. And haue we not then still need of the Word within, to cõpose all differences? had we not need of the word to quench all the fierie darts of Satan, to preuent his stratagems, or else to confound them?

4. And seeing we must daily grow and increase to perfection, can wee thriue without daily food? must we not necessarilie fall away, and pine vtterly, vnlesse we be sustained constantly by this comfortable repast?

Vse. And therefore, First they are here reproued that conceiue that the Word indeed is necessarie for the planting, & gathering of a Church, but when it can go alone, they conclude it is needlesse, or at least indifferent, we may doe well enough without it: wee may haue it for state, and ornament, to maintaine the outward name, but for vs, wee haue knowledge enough, wee are sure of our estates, we feare no dangers, and therefore let vs preuent none.

Secondly, This serues for reproofe of the ordinarie Ministerie, that esteeme places of Charge, rather rewards of former paines and studie, then any necessarie bonds to tie vs to further paines. Either being painefull only in the Vniuersities & Seminaries to gather their seed, but neglecting to scatter it, & so grow idle when they are called into the Vineyard; or if for credit and profit they will take paines at their first entrance into a Charge, that they may gaine an opinion of learning, and so settle them for their further aduantage, yet are after willing to frame to the present state of their people, nouzeling them in ignorance, that so they may rule them better, and encouraging them

in

in any grosse prophaning of the Sabaoth, vnder pretence of Christian libertie, and good neighbourhood, that so they may bee more easily and fully fed by them.

Thirdly, Also here is met withall, that damnable and Atheisticall Position, *That we may haue too much knowledge, too much Teaching*, That it puffes vp the people, and makes them new fangled. Seeing the truth is, that though the people were better be without, then with that which is mixed with poyson and trod vnder our feet, for indeed there is too much of that; This generally excuseth for, or excludeth that which should bee wholesome: so wee haue rather iust cause to complaine of the want of the other, we ought rather to wish that all Gods people could prophecie: we should pray that the Lord would still thrust out Labourers into his Vineyard, and thrust out those loyterers and deceiuers of their soules: we haue iust cause to feare, that the Lord hath a controuersie with the Land, because the people perish for want of knowledge, we cannot haue too much of the grace of God, and therefore ought still to haue the Word dwel plentifully with vs to conuay the same.

Secondly, Here is matter of instruction, to try our estates by: That if we are not wearie of the Word, if wee desire to haue it dwell with vs, not onely in the Church, but in our Families too, to be a constant *Guide* of our waies, and *Iudge* of our corruptions, to bring vs to daily repentance, this is a sound euidence, that we were conuerted by it; this is a gratious pledge, that wee are growing to perfection. Are wee not hereby taught to cleaue vnto the Word, that so by it we may be led along to the full measure of the age of Christ.

Thirdly, we may hence also haue some coniecture of the prouidence of God to his Churches, that if he con-

tinue vnto them the power of the word, howſoeuer they may be tainted with many groſſe corruptions, and fallen away fearefully from their former ſtanding: yet there is hope that they ſhall recouer againe, if they ſubmit in any meaſure to the power thereof. But if once they ſhal begin to put the word from them, & ſo the iuſt Lord remoues their Candleſtick: though happily they haue indured the word with much affliction, and eſteemed indeed the ſame as their greateſt croſſe and trouble, as ſtill ſpeaking no good, but euill vnto them: yet now they ſhall finde, what they falſely fathered on the preſence of the word, ſhall iuſtly ouertake them by the abſence thereof; they ſhall be firſt expoſed to the deluſions of falſe Prophets, that being hardned in their ſinne, they may make vp the meaſure thereof: and when the meaſure is made vp, the ſickle ſhall be put in, the wrath of God ſhall lay them deſolate, and roote them out from the face of the earth. And ſhall we not then mourne when the Bridegroom is departed, and the Candleſticke remooving? may we not herein ſee the plague and hide our ſelues, that ſo wee be not ſwallowed vp with the common deſolation?

Act. 13, 46.

Vſes. Of *comfort.* 1. For certaintie of our eſtate to come.

Laſtly, hence is matter of exceeding comfort vnto the Saints, not only concerning the certaintie of their eſtate, ſeeing the Lord will neuer leaue them deſtitute of his word, or elſe in ſteed thereof will giue them the Annoynting to abide with them for euer, and to keepe them to the end.

2. For ſecuritie of our eſtate preſent and future in this life.

But if in ſuch times of renouncing the power of the word, they ſhall yet make it the delight and ioy of their hearts, cleauing faſter vnto it, the more the world ſeekes libertie, and louing the feete of them that bring theſe glad tydings, howſoeuer in the world they are eſteemed monſtrous perſons, peſtilent fellowes, not worthy to liue &c. howſoeuer happily, they may endure reproch, and vndergoe many worſe afflictions,

afflictions, yet shall the word which they obey, minister sound comfort vnto them, and also preuent more grieuous iudgements: that when the Lord shall bring the consumption decreed vpon the mockers and despisers, then shall hee set a marke vpon these mourners, to saue them out of the common wracke, and so reserue them to more glorious and peaceable times. Psal.119. Esay 28.19. Ezech.9.6.7.

Thus doth the Lord mercifully sticke to his Church in the needfull time. And is there not great reason so to doe? Yea certainely.

Behold this glorious Church of Ephesus, now decayed in her zeale, and if shee be once downe, shee is like to runne amaine: Though shee was planted in perfection, yet she walked not according to that rule, but grew remisse in her zeale and loue to the Brethren, and so left her first loue vnto her God, and so is here chalenged thereof by her best beloued Iesus Christ.

Whence we may learne secondly this lesson. That as the best Church, so the best Christian hath, and may haue some infirmities and corruptions; as appeareth by these places: 1. Ioh.1.9. Iames 3. 2.Chron.8.36. and by the examples of the best: *Dauid*, 2.Sam.12. commits murder and adulterie; *Peter* denies his master, Matth.27. *Moses* did not giue glory to God in beleeuing his word; *Noah* was drunken, *Salomon* idolatrous, &c. Numb. 20. Gen.38 Gen.9. Thus haue the Saints of God been subiect to infirmities, and that not before their conuersion only, but euen after also; as the Apostle *Paul* in the name of all the rest, acknowledgeth for himselfe in the seuenth to the Romans 19.20.21.22.

2. *Doctrine.* The best haue their infirmities, and are subiect to grieuous sins.

Manasseth an horrible Apostata, and bloody persecutor.

And surely, seeing the Lord Iesus hath satisfied the wrath of his Father for vs, in fulfilling the Law, and vndergoing the penaltie thereof: and so continues daily our Intercessor and suretie, to answer vnto the iustice of God for our offences, and to obtaine pardon

Ephes.2. Col.2. Rom.5. 1.Ioh.1.8. Ephes.5.23.

for

for them: so that there is no necessitie that we should be freed quite from sinne, and so perfit, as to fulfill the law of God, seeing the Lord Iesus hath performed this already, and therefore for vs to vndertake the same, were to intrude into Christs office, and so to rob him of his glorie: Therefore that some infirmities and corruptions do remaine in vs, seeing now the guilt and punishment, yea the dominion and rage of sinne is taken away by Christ. It is very conuenient and profitable, and that first:

Rom.6.12.
Rom.8.1.

Reasons.
Why infirmities remaine in the Saints.

1. That Gods free mercie, may be daily aduanced in the pardoning of sinne, Psalm.51.12,13.

Ephes.5.
1.Iob.1.8.
Rom.4.

2. That the merit of Christ Iesus, may be glorified, in satisfying for sinne, Iohn 9.

3. That our saluation may be better assured vnto vs, in the daily experience of Gods loue, in the forgiuenesse and healing of our particular corruptions, 2.Pet.1.8.

4. That the graces of the spirit may be exercised in the daily resisting and conquering of sinne, Ephes.6. 11,12,13. 1.Pet.4.

5. That the power of God may be perfited in weakenesse, 2.Cor.12.8,9. 2.Cor.4.7,8.

6. And the Lord onely might haue the glory of his works in vs, Rom.4. 2.Cor.12.

7. That we may be daily humbled in the sense of our infirmities, and so preuenting pride and securitie, we may forget that which is behinde, and hasten to that which is before, Phil.3.13.

8. And so the conscience of our daily infirmities, proues a gratious meanes to preuent Apostacie, As

1. Being occasions daily to suspect our selues, and feare our estates, and so to renue our repentance.

2. To be more watchfull ouer our waies, by how much we are subiect to fall.

3. To redeeme the time and entertaine all occasions to preuent sinne, and make sure our election, so to

haue

haue our accounts alwayes readie against the comming of Christ.

9. And are we not hereby made more compassionate towards our brethren, as being subiect to like temptations with them. Galath.6.1. Genes.38.

10. Doe not the wicked hereby take offence, who seeing the infirmities of the Saints; and from thence, their chasticements, take hence occasion, to condemne the generation of the iust, and to ripen their sinne by *adding affliction to affliction*, Zach.1. Psal.73.&c.

11. Are not the Saints prouoked dayly to renounce their owne righteousnesse, and flie vnto Christ, liuing the life of faith, and contenting themselues with sufficiency of Gods grace: 2.Cor.12. Abac.2.

12. And seeing, that as long as they liue, they shall be subiect to infirmities: therefore also hereby are they weaned from the loue of this life, and the pleasures thereof, which are no better then fuell to their sinne.

13. And also, prouoked to hunger and sigh after their dissolution, that so they may be deliuered from this bodie of sinne: Rom.7.24.

Vses. 1. Of *reproofe*: 1. of the Papist.

And this serueth, first for *reproofe*, and that first of the *Papist*, that boasteth of merit and perfect obedience, not acknowledging that to be sinne which is, and counting that good which is euill, robbing thereby Christ of his glorie, and himselfe of the assurance of his saluation.

2. Prophane Protestant.

2. *Of the prophane Protestant*, that flatters himselfe in his sinne, with this, That all haue their faults, and the best hath some infirmities, and therefore he will liue in his sinne; he hopes to be saued as wel as others: what need we make so much adoe?

3. The ignorant Protestant.

3. *The ignorant Protestant* is heere condemned; who though in generall he confesse that he is a sinner, yet denieth that he hath in particular broken any of the commandements; he is no whore, no theefe; de-

ceiuing himselfe by the letter of the law, and in truth thereby denying that he hath any sinne at all.

4. The carnall Protestant,

4. *The carnall Protestant* is heere also conuinced, and that in many respects:

1. In that he hates to be reproued; whereby hee would be conceiued righteous, and without fault.

2. That he will not striue against his corruptions, because he cannot wholly be rid of them: pleading it to be impossible, and so in vaine to be attempted. Whereas it is:

Sinne to be striuen against though we cannot fully and wholly subdue it in this life.

1. The commandement of God to striue against sinne, though it still remaine. Col. 3. 5.

2. By striuing we conquer some grosse sinnes, as swearing, whoring, &c. so that wee neuer fall into them againe.

3. Wee by this spirituall fight doe weaken and diminish the force of all sinne, and so dayly get ground thereof.

4. Wee by taming of sinne, make it seruiceable vnto vs; by outward corruptions, purging out secret abominations; so that all doth turne to our exceeding good.

5. And so continuing in this spirituall warfare to the end, we fight the good fight of faith, and finish our course with ioy: 1. Tim. 6. 2. Tim. 4.

And hence proceedeth the iust condemnation of the times wherein we liue, wherein, though iniquitie abound and is ripe to the harueſt, yet the crie is, all is well, let no man reproue, or it is but our infirmitie, and so we must be borne with. So the hypocrite either sees no iniqnitie at all, or if the grosseſt sinne breake forth, yet it must be but an infirmitie, that so he may be hardned therein, that he cannot repent.

5. The weake Protestant,

5. *The weake Protestant* is here reproued, that esteemes his case singular, when he is ouertaken with any grosse sinne.

2. Vse, of instruction

Secondly, this serues for instruction, and that many wayes: as,

1. To

1. To teach vs to rest wholly on Christ in the matter of our saluation, and to esteeme all as dung in regard of him; to desire to be found in him, not hauing our owne righteousnesse, but the righteousnesse which is of faith: Philip. 3. vers. 8. 9. 1. To rest onely on Christ.

2. Wee may hence learne to be abased and truly humbled; not with outward afflictions, which may breed worldly sorrow, but with our inward corruptions, which may cause godly sorrow to repentance: 2. Cor. 2. Iames 4. 8, 9. 2. To be humbled with inward corruptions.

3. And seeing the best hath his infirmities, here is a notable meanes, to teach the proudest to haue compassion, to put on meekenesse of spirit, and tendernesse of heart; in relieuing and raising vp his afflicted brother, that so the communion of Saints may be maintained by the vnitie of the spirit in the bond of peace: Galath. 6. 3. To be compassionate to others.

4. Here is matter of triall in this state of infirmities, which seemes common to all; whether yet wee are such as are renued in Christ, to whom our sinne shall not be imputed: namely, If 4. To trie our estate in sanctification by infirmities.

1. Wee hate all sinne indifferently with a perfect hatred.

2. Striue vnfainedly against all sinnes, euen the least infirmities, not allowing our selues in the least corruption.

3. Iudge our selues dayly for sinnes particular so far as we know, or are iustly chalenged therewith.

4. Condemne we secret corruptions and motions to euill.

5. Wholly relie on Christ for pardon for sinnes.

6. Hunger after death in regard of sinne: Rom. 7.

7. Endure reproofe patiently, and amend.

8. If we feele the power of sin daily weakned in vs.

9. Especially of such sinnes which haue most preuailed heretofore.

10. And mourne vnfainedly for the sinnes of others.

10. Labouring to pluck others out of the fire, and warning them by our example.

3. *Vse.* Of comfort. That we haue right in Christ.

Thirdly, this serues for comfort, and that many wayes, As,

1. In that God hath left infirmities in vs: therefore haue we hence assurance of our right in Christ, who came to saue sinners, and shall haue experience of the power of Christ, in the dayly subduing, and mastering of our corruptions. And therefore

To prevent despaire.

2. Let vs not despaire in our greatest tentations, seeing the greater miserie, the greater mercie. As it is God our Father that hath left sinne in vs, yea in the dearest, to aduance his free and constant loue: so hath he giuen his Sonne to reueale this loue vnto vs by the operation of the Spirit, shedding it abroad in our hearts, through the dayly assurance of the pardon of our sinnes, and continuall enabling to conquer the same: Rom. 5. 2, 3.

1. *Ioh* 1. 8. *Eph.* 5. 19. 20. 21. *Rom.* 5. 3, 4. *Gala.* 4. 6, 7.

Not to imagine our case singular.

3. To this end let vs not thinke our case singular, seeing the best haue not been exempted from infirmities, whereby Satan would driue vs to despaire; but rather the greater our infirmities are, the greater experience may we looke for of the mercies of our God, who will lay no more vpon vs then we shall be able to endure, 1. Cor. 10. 13: but will giue an issue with the temptation, that so wee may be able to beare it.

That infirmities shall not fester in vs. *Iob* 33. 15. *Acts* 2. 36, 37, 38.

4. Lastly, though we haue infirmities; yet let this comfort vs, that our God wil not let them fester in vs, but by the power of our conscience, or ministerie of the word, or by some outward chastisment, &c. we shal know our iniquitie; that so we may performe seasonable repentance: and this is the next obseruation that followeth in the text, out of the practise of our Sauiour with his Church; who doth not flatter her in her sinne, by concealing the same, (as a false Prophet would haue winked at it, and onely stood vpon commendation, yea happily ascribe that which was not true)

true) but deales faithfully with her. As he commends her for her good parts: ſo hee reproues her for that euill of her decay.

And this *teacheth vs*, that

3. *Doctrine.* Sinne to be reproued.

Wee muſt reproue our brother plainely for his ſinne: So doe wee teſtifie, and approue;

Leuit.19.17.

1. The faithfulneſſe of our calling and dutie vnto God, in deliuering the whole counſell of God, as well reproofe for ſinne, as prayſe for well doing. 2.Tim.3. 16. 2.Tim.4.2.

Reaſons.

2. Our loue to our brother, both in preuenting Gods iudgements by our reproofes, or elſe ſanctifying them vnto a ſinner. 3. At leaſt we iuſtifie God, 4. and make the ſinner without excuſe: Ezech.33. 5. and ſaue our owne ſoules. 6. As alſo hereby wee prouoke him to repentance, and ſo by renewed repentance to perfection: Leuit.19.17.

And ſhall wee not hereby put the Chriſtian to the tryall of his ſoundnes. If he will endure reproofe, there is hope of him, he is beſt able to beare it, he will make beſt vſe of it? Tit.1.15. or is not this the meanes to make him ſound. Is not this a meanes to caſt off the hypocrite, and ſo to rid the Church of her moſt dangerous enemy.

Vſe.

And this 1. condemneth the flatterer, that either will ſee no euill in his brother, but is ſtill beating vpon the good that is in him, puffing him vp with conceit thereof; or if he ſee any euill, will not reprooue him plainely, but either excuſe it, or diminiſh it, or daube it vp, hardning him in his ſinne, &c. Ezech.13.

1. Of reproofe to the flattering teacher.

2. They are here reprooued, that iuſtifie the wicked and condemne the righteous: Eſay 5.21. whereas our Sauiour iuſtifies the good, and condemnes the euill.

2. Of the peruerſe and malitious that cals darkenes light, and light darkenes

3. As alſo, they that ſtumble at ſtrawes, and make mole-hils mountaines; omitting the ſinnes of great ones, or the great ſinnes of their brethren, for fauour and affection, but enforcing to the vtmoſt, euery light eſcape

3. Of the reſpecter of perſons.

escape in the godly, or their enemies; putting more thereto; yea, taking occasion thereby to disgrace their profession, &c.

Whereas our Sauiour Christ, heere spares not the greatest and most famous Church, and whatsoeuer is amisse in her, lets her know plainely of it.

2. Of the people. *2. Tim. 4. Galat. 4.*

The people also are here condemned, that hate those that reproue them, and rather heape vnto themselues such teachers as will flatter them in their sinne, then intertaine those that deale faithfully in reprooving: Amos 5. 11. Micah. 2.

2. Vse of instruction. *Hos. 6. 5. Esay 58. 1. Iohn 16. 2.*

Secondly, here is instruction, 1. to prayse God for faithfull teaching, when God cuts downe by his Prophets, and conuinceth the world of sinne. 2. And also to mourn where the Church is pestered with flatterers; that cry all is well, Peace, peace; all the congregation is holy: Ieremy 6. Numb. 16. Ieremy 28. Ezech. 34. 13, 14.

3. Heere is matter of tryall both for Minister and People. If the one will rebuke sharply, and the other brooke it. If the Minister wil not cease to reproue, till he haue either conuerted, or conuinced. If the Hearer will desire to be smitten till he doe amend, yea when he doth his best, still desires to be humbled & searched, that still he may increase.

4. Wee learne heere by our Sauiours example how to reproue for sinne: namely,

1. Exemplary, not being partakers with him in his sinnes, but by our contraty constancie and good example iustifying our reproofe, taking away all exceptions, and this hath place alwayes when other meanes of reproofe will not be admitted.

2. Truly, not chalenging of what is not, not condemning all for some, nor being caryed with heare-sayes or surmises, but as we know, and what we know: *Thou hast lost thy first loue.*

Sinne, how to be reproued.

3. Plainely: *Thou art the man*, 2. Sam. 12.

4. Parti-

4. Particularly: Letting him see his particular sinne, not in the clouds, not generally: and yet here we may vse sometimes Parables, and propose it in another case to prouoke vs to apply vse to our selues. 2. Sam. 12. 2, 3.

5. Louingly, not with reproachfull tearmes, not with imperious and insolent vpbraydings, but with grace, and compassion, considering our selues, and preuenting obstinacie and imputation of malice, vsing to this end insinuations of our loue to preuaile the better, Rom. 9. and hazarding our vttermost to saue a soule, not behinde his backe, but to his face, adding the promises of the Gospel if he doe repent, and so vsing all meanes to giue him hope of recouery.

6. Powerfully: To humble him for his sinne, by denouncing the wrath of God against the same: *I haue somewhat against thee:* that is, I haue a controuersie with thee, I am angrie, I will be auenged of thee for it, adding to our reproofe, denunciation of vengeance.

7. Constantly and seasonably, not letting him lye in it, taking the fit time, &c. as *Abigail* did, 1. Sam. 25. meeting with the beginnings of euill, and not giuing ouer, till either wee haue reclaymed, or made inexcusable.

8. Impartially and sincerely, not sparing the greatest nor dearest vnto vs; no not the house of *Iudah*, *Amos* 7. 8. Esay 58. 1. no not the most excellent Church; not 1. Sam. 12. *Dauid*, though a King; not our children, not any, *Eli*, 1. Sam. 2.

Lastly, heere is great comfort, that being reproued for sinne, we are iudged in this life; and so by the grace of God being brought to repentance, we shall not be iudged in the life to come; 1. Cor. 11. 31, 32. 3. Vse, of comfort.

Thirdly, in that the holy Ghost testifieth heere, that Christ doth come against his Church for this sin; here we learne, That though God loueth alwayes the person of his children, yet he is displeased with their sin- *Doctrine* 4. The least sin in the Saints is sufficient to make the

he

he will come againſt them for it, and chaſtiſe them for the ſame: Pſal.89. 2.Sam.8. &c. Ezech.18. And that becauſe he is,

1. Righteous, and hateth iniquitie, Pſal.5.4. and therefore will not endure it in his owne.

2. He is merciſull, and therefore will not ſuffer ſinne to dwell in his children: but by his corrections will cleanſe them: Eſay 1.25. Eſay 27.Iere.19. Pſal.89.

3. The ſinnes of his children doe more grieue him, and indeed are more grieuous in themſelues: Firſt, becauſe

They haue more grace to reſiſt. Secondly, doe giue more offence to the weake. Thirdly, open the mouth of the wicked more to blaſpheme God and his truth: 2.Sam.12.

4. That the wicked may haue their vengeance hereby ſealed vp, in that the Lord ſpareth not his owne children: Prou.11.32.

6 That his children might not be condemned finally.

7 That he might weane them from the world, and prouoke them to draw neere vnto him in prayer, and ſo haue in our ſelues further experience of his loue in the iſſues thereof.

8. Their ſinne is not theirs, but proceeds from Satan and the old man, which he therefore remoueth by his chaſtiſements, that ſo he might manifeſt and confirme his loue more and more to their perſons in fitting them to glorie.

But how ſtands it with Gods iuſtice to puniſh ſinne in the Elect which he hath puniſhed in his Sonne?

Anſwere, He doth not puniſh ſinne in vs as he did in his Sonne according to the exactneſſe of his iuſtice, and defect of our ſinne, for then we ſhall neuer be able to abide it.

2. He doth not intend to puniſh ſinne, but to amend the ſinner, and ſo qualifies his corrections accordingly: As

ly: As accompanying them with the word, giuing vs strength to beare them, or framing them to our weakneſſe, miniſtring abundant conſolations to conteruaile them, and giuing a gratious iſſue out of them, either taking away the rod, or geuing patience to endure it.

And this ſerueth,

1. To condemne the wicked that flatter themſelues in their righteouſneſſe, becauſe they proſper, and are not plagued like others, nor afflicted as the ſinners, ſeeing they are fatted vp hereby to the day of ſlaughter, and the elect by afflictions prepared to happineſſe: Ierem. 12.3. Act. 14.23,24. Iob. 21. Pſal. 17,14.

2. To reproue the ſinners that prouoke the Lord by their ſinne to become their enemie, and then being afflicted, complaine of wrong, and condemne the loue and faithfulneſſe of God, as if in chaſtiſing them he hated them, ſeeing of very loue and faithfulneſſe he doth correct them: Pſal. 119. Pſal. 73. Iob 6.9.

3. To reproue the world that iudge of men by theſe outward things, ſeeing all things are alike vnto all men: Eccl. 9.1.

Secondly, here is inſtruction: 1. To teach vs how to keepe God to be our friend: namely, by keeping our ſelues from ſinne, or elſe by renued repentance, dayly renouncing, and reforming the ſame.

2. To beare patiently the hand of God, ſeeing we haue deſerued hell; and this affliction which is but for a moment, will procure vnto vs an ineſtimable weight of glory: 2. Cor. 5.16.

3. To trie our eſtate vnder the rod, namely, 1. if we feele the Lords diſpleaſure, and ſo feare and depart from euill: Prou. 14.

2. If wee can finde comfort in the word.

3. And wait patiently on our God in our greateſt afflictions.

4. Not ſeeking ſo much the remoueall, as to haue the corrections ſanctified vnto vs:

Vſes.

1. Of conuiction to thoſe that by reaſon of proſperity flatter themſelues in integritie.

2. Thoſe that are impatient vnder the rod deſeruing the ſame.

3. Thoſe that iudge peremptorily the eſtates of men by outward things.

Vſe 2. Inſtruction how to keepe God our friend.

2. To be patient vnder the rod.

3. To try our eſtate by the vſe of the croſſe.

5. Either by bringing some sinne past to light, and iudging for it, or else preuenting sinne to come.

6. Making vs more tender in conscience,

7. More compassionate to our brethren,

8. More out of loue with the world,

9. More to long after heauen,

10. More zealous in holy duties, more iealous of our selues, more confident on God, more readie for death.

And thus doth the holy Ghost amplifie the sinne of this Church, by signifying that the Lord is angrie with her for the same.

1. But let vs consider what this sinne is, namely, That she hath left her first loue, a sinne of omission, she hath failed in that zeale, &c.

How the saints though leauing their first loue, yet may be iustified that they faint not.

Quest. But how may she be sayd to haue left her first loue, seeing she hath formerly the testimonie that she endured patiently, and did not faint?

Answ. She might faile in the measure of her loue, though not in the substance and trueth thereof.

2. She might faile in the outward action, though not in the inward purpose.

3. She might haue been formerly zealous, but now she was decayed, and her present decay might not being preuented breed a further relapse, and so threaten either some grieuous scourge to pluck her out of this pit, or else might occasion finall Apostasie.

4. She might maintaine the doctrine of the Gospell, though to the enduring of manifold afflictions for the same, and yet neglect the holie discipline, and so grow remisse and careless in the practice of godlines.

5. She might not be so zealous as she was, and yet haue so much zeale as not to giue ouer finally; for a time she might be cooled, but not quenched in her zeale, &c.

And yet wee see the Lord is not satisfied herewith, but she must recouer what she hath lost, and still in-

crease

creaſe in holineſſe, nor vtterly reiect vs for our failings yet would not he haue vs lie in them.

6. Wherein obſerue we the care of the Lord Ieſus vnto his Church, that though ſhee was not ouertaken with any groſſe and apparant euils, that ſhe did not altogether faile in doing of good, yet hee doth here reproue her for ſome meaſure of decay, for omitting what ſhe ſhould haue done, intending thereby to prouoke her to perfection, and to recouer her of her failings, that ſo ſhe may grow to perfect holineſſe. *Doctrine* 5.

Whence we may further learne, that the Saints of God are to be reproued fos ſinnes of omiſsion, euen for omitting or neglecting that which they ſhould do, yea for failing in the meaſure thereof, aſwel for groſſe and apparant breaches of the will of God. Thus haue the Prophets reproued the people of God, for failing in what they ſhould haue done, and for careleſneſſe in holy dueties.

Thus was *Eli* chalenged of the Lord, for neglecting to reproue his ſonnes, 1. Sam. 2. Thus are the Corinthians charged for neglecting due preparation to the Holy Sacrament, for neglecting the due execution againſt the inceſtuous perſon, 1. Cor. 5. 2. 3. 1. Cor. 11. 23. 24.

The Reaſons hereof.

1. Becauſe the Saints doe not eaſily take notice of theſe failings, if they auoyd ſcandalous euils, if they do in any ſort performe outward duties, yet they fayle in the meaſure, as not performing them in zeale and courage, and herein they many times thinke they may bee excuſed, becauſe they are not yet perfect; becauſe they are ſubiect to infirmities: or by carnall wiſedome bee induced to more moderation, (as they call it) or abatement in them; yea happily vnder pretence of Chriſtian liberty, may haue ſome allowance hereunto.

2. It is that, wherein the Saints doe moſt fayle in, and may moſt dangerouſly deceiue themſelues hereby; as

3. That theſe ſinnes of Omiſsion may be occaſions to giue vs vp to groſſe and open ſinnes, euen to commit many foule offences againſt the Law of God; as cauſing the Lord to leaue vs to our owne luſts, that ſo neglecting what we ſhould doe, we may commit what we ſhould not, to the confounding of our carnal confidence, and prouoking to more zeale, as 2. Sam. 12. Are not many ouertaken with the ſinnes of the time, becauſe they cannot mourne for them, or couragiouſly remooue them.

4. Theſe ſinnes of Omiſsion doe moſt grieue Gods Spirit, and chalenge the power of ſanctification: moſt hinder our growth in grace, and are dangerous occaſions to hypocriſie and lukewarmeneſſe.

And this ſerueth, to reprooue the faſhion of the Times, which is either no to reprooue at all, or at the moſt to reprooue for groſſe and open ſinnes, as for faylings in what wee ſhould doe, theſe are either not touched at all, or rather excuſed and iuſtified vnder the pretence of infirmities, and in that ſpecially the power of godlineſſe is generally chalenged of too much more then needs; therefore, this meaſure is approoued, as being what fleſh and blood can doe, what is common with the time, what will beſt ſerue the looſeneſſe and indifferency thereof, what will beſt ſecure vs againſt the ſnares thereof.

2. Here is matter of tryall, that if we take aſwell to heart our faylings in what we ſhould doe, yea be humbled in our wants, when wee haue done our beſt aſwel as for groſſe and open prophaneſſes, this is a good teſtimony of the power of Grace, that the Lord hath begun his worke in vs, and ſo by this narrow tryall intends to make vs better.

3. Wee are hereby alſo taught how to deale with our owne hearts, euen to bee iealous of our ſelues, eſpecially, for fayling in holy dueties, to examine our hearts principally in this caſe, how wee are colde in prayer,

prayer, insensible of Gods iudgement, that we cannot mourne for the sinnes of the Time, that wee do not reproue the common sinnes thereof, the abominable swearing, prophaning of the Sabbaths, &c. for this shall be a meanes to keepe vs from the like abuses, this shalbe a gratious helpe to increase in holy dueties, and so to submit to a conscionable ministery to this end, comforting our selues, that if wee belong to God, our gratious Lord will not let vs scape in the least fayling, but if his worde will not preuaile, he will come against vs with some secret or open chastisement, to recouer vs betimes, and so to preuent vs from Apostasie, that we may increase and follow hard after the mnrke. And this is that which we further learne herein.

That though the Lord accept the purpose of the heart, and will not quench the smoaking flaxe; yet he would haue vs recouer our selues, and grow in grace, and follow hard after the marke; we must abound in grace, and be plentifull in good works; we must doe the first worke, nay, wee must thriue in well doing, expressing outwardly what wee inwardly desire, and subduing the whole man to the obedience of the spirit: 1. Col. 1. Pet. 2. 1. 3. Ephes. 1: Phil. 2. Pet. 1. 8. Psalm. 92. Iob 17. 9. 1. Thes. 5. perseuering with all patience and constancie vnto the end, Eph. 6. 13. *Doctrine. 6.* The elect must goe forward and perseuere in grace, labouring to perfection.

And that, First, because the Lord hath commanded, That wee should be holy, as he is holy, 1. Pet. 1. 13, 14, &c. *Reasons.*

2. Christ Iesus hath deserued to make vs perfit, by his perfect obedience.

3. And by his Spirit dayly dwelleth in vs, to leade vs into all truth.

4. Hereby we make sure our election, and attaine to the certaine knowledge thereof, 2. Pet. 1. 10. Ioh. 7.

5. Hereby we make our selues meete for that glorious inheritance, 1. Col. 11. 12.

6. Hereby wee prouoke others to glorifie God, Matth. 5. 16, 17. and ſtrengthen the weake.

7. Wee daunt and confound the enemies of the Goſpell, 1. Pet. 2. ſtopping the mouth of all iniquitie and reproach.

8. And adorne and beautifie our glorious profeſſion, 1. Phil. 27.

9. And gaine more glorie to our bleſſed God, Matth. 5. 10.

And this ſerueth,

Vſes.

1. Of reproofe to thoſe that deceiue themſelues with good intents and motions. Of ſuch as go backeward.

To condemne, 1. all thoſe that flatter their hearts with good intents, when they are vtterly voide of good fruits, Prou. 3. Eſa. 29.

2. Such as ſtent their meaſure of holineſſe by fleſh and blood, and ſuch carnall Rules as ſquare thereto.

3. As alſo thoſe, that vpon preſumption that they are better then others, ceaſe to better themſelues, and ſo ſtanding at a ſtay in religion, goe backward therein, 1. Cor. 4. Reuel. 3.

As feare to be noted of ſingularitie.

4. And thoſe likewiſe that feare to abound in holineſſe, zeale, &c. leſt they be accounted ſingular noted men, preciſe, vaine-glorious, &c.

As iuſtifie decayes.

5. And theſe eſpecially, that haue not only ſlacked their zeale in religion, but doe iuſtifie this decay, as being now more wiſe, ſober, &c. in their profeſſion, where as before they were fierie, raſh, indiſcreet, &c.

Vſe 2. Of *inſtruction*, how to increaſe. Meanes of Apoſtaſie. 1. Corrupt iudgement.

Secondly, here is inſtruction, and that firſt, we muſt labour to increaſe and grow conſtant in godlineſſe, and that by theſe meanes:

1. By auoyding the meanes of Apoſtaſie, which are,

1. *Corruption of iudgement*, and that,

Firſt concerning Holineſſe.

1. We may be too holy:

2. That our forefathers were ſaued with leſſe, and therefore, what need we ſtriue for more?

3. That wee haue beene too forward already, and therefore

therefore it is now wisedome to abate, to be more indifferent.

4. Or measure the worship of God by prosperitie.

5. That seeing we cannot be perfect, therefore it is in vaine to labour thereto.

6. That there is no time past to serue God; If wee can doe it on our death beds it will serue the turne.

7. That the best and freest seruice of God is to make no bones of sin, because this is true peace of Conscience, liberty this argues, the abolishing of sinne by his death, to commit it greedily without remorse.

8. That wee may serue God and the world too. Luke 16.

9. That lesse will serue the turne, because many doe lesse, and we hope are saued, Acts 14.

10. That Gods mercie doth more abound in our failings, Rom. 6. 1.

11. That we need not to be so perfect, seeing Christ hath finished all for vs: seeing Christ hath therefore perfited all things, that we might grow to perfection, Heb. 12. 1, 2. Iohn 15.

12. That the seruice of God is a matter of indifferencie: if we doeit, it is well? but if we faile, God will be mercifull.

Secondly, *Wee must take heed of corrupt iudgement, concerning Apostasie, And that on the right hand,* As that,

1. Decay in former zeale and measure of sanctification is not Apostasie, but rather a reedifying of former rashnesse, and ignorance, by spirituall wisedome, teaching vs more moderation and humility, not to presume aboue others, to maintaine society and peace by returning rather vnto others, then to be so strict, as to bring them vnto vs.

2. That it is Apostasie to admit any change of iudgment, seeing we know but in part, and so are subiect vnto

vnto error, and therefore we may be, and are often deceiued, and therefore muſt change our opinions, and this change is not a decay, but rather meanes to increaſe in godlineſſe,

3. That it is Apoſtaſie to differ in iudgement, and ſo in practiſe from a Church otherwiſe truely grounded, and eſtabliſhed: ſeeing the Lord giues not to all a like meaſure of light, neither to all, at one time, what is neceſſary. And therefore either we may not yet ſee what is fit, and ſo are not to bee condemned Apoſtates, for what wee know not; And can wee conſent with good conſcience to what we know not; or elſe it may pleaſe God to let vs ſee more then happily is diſcerned, or will be acknowledged, Rom. 14. for what Church is without it imperfections? And ſhall we ſhut our eyes againſt any light that ſhineth, ought wee not to practize, as we are conuinced, and being conuerted, ought wee not to ſtrengthen the brethren? ought wee not to grow vp to perfect holineſſe; And therefore ſeeing we forſake not the ſociety for it imperfections, but rather walke therewith in the common light, and if we differ from it, wherein it is ſhort of perfection, do we not hereby let it ſee it imperfection, and ſo by our wiſe difference lead it to perfection; and ſhall wee then be accounted reuolters from the Church?

Eſpecially if *Bethel* become to be *Bethauen*, if in the beginning it was not ſo; if *Epheſus* haue forſaken her firſt loue; If the faithfull Citie, whoſe faith was once publiſhed through the world, bee now become an harlot, ſhall wee bee condemned as Apoſtates from that curſed Synagogue which is ſo fallen away from it former purity. Ought wee not rather to prouoke her to doe the firſt workes: and if ſhee will not hearken, ſhall wee not ſtill proteſt againſt her? ſhall wee now meaſure our ſelues by her crooken lines, that ſo being partaker with het in her ſinnes, wee may bee partaker with her in her plagues. But of this more hereafter.

See ondly

Secondly, Wee muſt auoyde corrupt iudgement on the left hand, concerning Apoſtaſie, As

1. That euery fayling in Religion, euery breach of Gods holy will is properly Apoſtaſie: for then the beſt muſt be Apoſtates; all will bee ſubiect hereunto. Becauſe though euery ſinne, yea the leaſt, makes way for Apoſtaſie, if we lie therein without repentance, and fall to excuſe and allow our ſelues therein, yet by the mercy of God the Saints recouer, and ſo their faylings by the ſpeciall indulgence of the Almighty, are meanes of their more ſound and ſpeedy proceeding in the worke of grace.

2. And therefore farre bee it from vs to conclude, That any the moſt grieuous ſinne in the Elect, is Apoſtaſie; That is, ſuch as excludes all hope and meanes of repentance; ſeeing though in it ſelfe it deſerue that God ſhould vtterly forſake vs, and ſo giue vs vp vtterly to forſake him, and fall away from him; yet becauſe God is our father, and wil not reward vs after our ſins, nor deale with vs after our iniquities; but howſoeuer he forſake vs for a while, leauing vs to theſe corruptions, yea to be chaſtened for them, yet in wrath hee remembets mercy, ſanctifying theſe corrections to bring vs to repentance, by opening our eyes to ſee our ſin, and humbling vs with the ſenſe of them hereby, that ſo wee might deny our ſelues, and hunger after mercy in Chriſt Ieſus. Doeth hee not now returne vnto vs in great compaſſions, enabling vs by faith to lay holde vpon Chriſt in him to apprehend the pardon of former ſinne; through him to obtaine grace, to preuent future ſinnes, and ſo to walke more humbly and conſtantly with our God, and ſo by him to perfect the worke which he hath begun in vs.

A ſecond meanes of Apoſtaſie is, Corrupt practize: And that on the left hand. 2. Corrupt practize.

1. When either wee liue by examples of the greateſt;

2. Or by the letter of the word of God, Matth. 5.

3. Or by the streame of the time:

4. Or onely by the lawes of men:

5. Or follow the most in religion:

Secondly, On the right hand.

1. *When we grow spiritually proud of well doing:*

2. Or grow to singularitie, and so to forsake the fellowshippe vpon pretence of their corruptions, that wee may not bee defiled with them. Esay 65. 5. 6. Hebr. 10. 23.

3. Or affect curious, and vnnecessarie knowledge, to puffe vp, and not to edifie. 1. Cor. 8. 2.

4. Or studie onely to know, making no conscience to practize as we know. 2. Col. 4.

5. Or stand more vpon trifles and circumstance then many matters.

6. Or serue God onely so farre as we gaine thereby, auoyding afflictions as hinderances thereto.

7. Or pretending, because of afflictions, that either now we haue no leasure, or else it is in vaine, or too late to serue him.

8. Or grow secure and dead in the performance of holy duties, performing them for custome, carnally, hypocritically, &c.

Libertine. 9. Or grow inconstant in holy duties; intermitting the set times, of prayers, hearing the word, &c.

10. Or grow negligent in conuerting others.

11. Or admit of humane inuentions, with the worship of God.

12. And vpon pretence of peace, giue way in the least against conviction of conscience.

13. Or prooue vnthankfull vnto God for his particular mercies, 1. Rom.

14. Or fall into grosse sinnes, and lie in them without repentance: Psal. 51.

15. Or iudge vncharitably of our brethren, withdrawing our compassions from them:

Secondly,

Secondly, consider we these motiues to make vs abound in good workes, and grow constant therein. Motiues to prouoke vs to constancie in weldoing.

1. Consider we the faithfulnesse of our God, who loueth to the end. Ioh. 13. 1.

2 Remember we the continual seruice of the Saints in heauen, they incessantly glorifie God, and also continually: 1. Thess. 4. Reuel. 4.

3. Consider wee the power of Iesus Christ still remaines to couer our imperfections, and to strengthen vs to perfection: Heb. 12. 1, 2. and to this end makes continuall intercession for vs.

4. Know wee that the Comforter doth abide with vs for euer, Ioh. 17. *to lead vs into all trueth:* and so forward in all holinesse: Ioh. 15, 16.

5. Consider we that *the righteous can scarcely be saued.* 1. Pet. 4. 15. 1. Pet. 4, 15. and what paines the best haue taken toward heauen.

6. Remember we that Iesus Christ hath taken away all the rigour of weldoing, and yet enables vs by his spirit, to perfection, accepting our weakest endeuours, so they bee sound, and enabling of vs to fulfill all righteousnesse in due season.

7. Discerne we often how wee haue failed heretofore, and this shal prouoke to more industrie hereafter.

8. And lay wee to heart the sudden comming of Christ, and so we shall be prouoked to make haste.

9. And propose wee vnto our selues that glorious Crowne, and so we shall fight that good fight of faith, and finish our course with ioy.

10. Obserue we the prouidence of our gratious Father, in turning about all things, that they shall worke together for the best to further vs to happinesse. Rom. 8. 28.

1. As causing our greatest afflictions to be meanes of remouing all lets, especially our sinnes, and spurres to perfection, Esay 1. 25.

2. And making our very sinnes matter to preuent

or subdue sinne, and so to prouoke vs to more endeauour of holinesse, by how much we haue bene cast behinde, and what shall then separate vs from the loue of God? what shall not further vs to hasten to perfection? Rom. 8. 23. 34. 35.

11. To this end, take we a view of the speciall priuiledges of godlinesse, which are,

1. That it onely hath the promise of this life, aswel as of a better.

2. It onely can giue vs sound Comfort in our greatest troubles,

3. And giue vs certaine victory ouer them all.

Onely this sanctifieth all Gods blessings vnto vs, that they may bee pledges of eternall life, 1. Tim. 4. 5.

This onelie giues contentment in all occasions, and so doeth possesse vs of heauen in this life, 1. Tim. 6.

12. And seeing that in our Fathers House are many Mansions, and those that are most faithfull, shall haue greater increase of glorie, Therefore, let this encourage to increase in grace, that so we may bee partakers of greater happinesse. Lastlie,

13. Consider wee how vnwearied the wicked are in euill; what policie they vse to continue therein, vsing variety of Obiects to preuent loathsomenesse and satiety; arming themselues with diuersitie of meanes, whereby they may bee better able to accomplish their lustes, and with more pleasure enioy them longer. And shall they take more paines to goe to hell, then wee to Heauen? Shall they bee still striuing, and neuer wearie, to their owne Condemnation? and shall not wee bee still endeauouring to make sure our Election.

Thirdly, practize we these meanes of Growth and Constancie?

1. Re-

1. Retaine wee ſoundneſſe of iudgement, concerning the power of godlineſſe?

2. Doe we all things from the ground of the heart, as in the ſight of God? 1. Theſſ. 1.

3. Cleaue wee ſtill to the power of the worde, and ſtriue wee to increaſe in knowledge? 1. Phil. 1. Coll.

4. Practize we conſtantly the dueties of pietie and charitie, not ſeruing God by ſpurs, but keeping a conſtant courſe in holineſſe, that ſo the ſeruice of God may be more eaſie and comfortable.

5. Watch wee daylie ouer our hearts, in a true ſearching and examining the ſame, Pſalm. 4. 5. 6.

6. See that wee renew our repentance, as often as we ſinne.

7. Labour wee the conuerſion of our brethren, and iudge we charitably of them?

8. Make wee conſcience eſpecially of Sabbaoth duties, becauſe our powerfull practize thereof ſhall better enable to a generall encreaſe, and to conſtancie therein. And,

9. Auoide we curioſitie of knowledge and medling in others affaires.

10. And ſticke we not in the beginnings and elements of Religion? Hebr. 6. 1.

11. And becauſe wee ſhall bee ſure to encounter many enemies that will ſeeke to hinder vs in this ſpirituall groweth; therefore put wee on the whole armour of God, that ſo we may reſiſt in the euill day, Epheſ. 6. 11. 12.

12. Eſpecially ſeeing the loue of the world will mainely endeauour to preſſe vs downe, and hinder our proceeding vpon pretence of prouiding things neceſſarie; &c. therefore, that wee may in nothing be carefull, let our requeſts be manifeſt vnto God in prayers.

13. And labour wee true contentation in whatſoeuer outward meaſure the Lord hath diſpenſed, that ſo we may ſtill hunger after ſpirituall graces.

14. And prepare we our ſoules daily to afflictions, ſubmit we to whatſoeuer our louing Father ſhall lead vs into; that ſo carnall ſecuritie may bee preuented, our corruptions purged, and wee daily prouoked to perfection.

15. Quicken we and enlarge our deſires of heauenly things, and this wil be a meanes to ſpurre vs forward to practize.

Meaſure wee not our condition by any meaſure attained, but ſtill forget we what is behinde, and haſten to that before.

16. Walke wee alwayes in feare of our ſelues, and ſuſpect we all our workes, yea then moſt, when we enioy greateſt graces: Pro. 28. 13. and maintaine wee tenderneſſe of Conſcience, in all things.

17. Remember we our ends, and vncertaintie of our life, and the account wemuſt make: 2. Cor. 5. 10. 11.

18. And reſigne we our ſelues daily into the hands of our God, reſting on his prouidence, 1. Pet. 5. Mat. 6.

19 Entertaine wee cheerefully the motions of the Spirit, and put them in practize diligently, Eph. 4.

Thus ſhall we grow conſtant in well doing, and perſeuere vnto the end.

Meane to preuent Apoſtaſie in the ſenſe of our failing.

1. Meane while let it ſtay vs from Apoſtaſie, that our gratious God requires no more then hee giues, if hee giue vs but one Talent, hee wil not require according to three; and therefore though wee be farre from what we ſhould be, or what others are, yet let not this diſcourage vs in our preſent meaſure, or from attaining further, becauſe he which hath giuen others more is the ſame alſo vnto vs, and will bee in like meaſure, both accepting what he giues for the preſent, and perfiting of his owne worke in due ſeaſon.

2. That though wee are ſometimes ebbing, and ſome-

ſometimes flowing in the meaſure of holineſſe, yet our God is alwayes the ſame vnto vs. And therefore meaſure wee not his loue, by our different meaſure of increaſe; but rather reſolue we, that as when we increaſe more, we haue more cauſe to loue him; becauſe hee anſwers our endeauours: ſo when we ſeeme to goe backward, we haue then cauſe to loue and truſt him more, that ſo hee may recouer vs; as wee haue more need of his loue when wee faile, to lead vs forward againe; ſo we haue as great need of his loue when we haue done our beſt, to emptie vs of all carnall reſpects of vaine-glory, &c. that ſo it may appeare his onely loue hath occaſioned this increaſe, all this ſeruice ſhall redound to his glory.

3. That in the worke of grace wee muſt liue by Faith, and not by ſenſe, not meaſuring our eſtate by what wee are in our ſelues, but by what wee are in Chriſt; not what we are for the preſent, but what wee ſhall be in the life to come: And therefore comfort we our ſelues, that as the leaſt ſparke of grace is an euidence that we are ingrafted in the Vine, ſo being the Vine we ſhall be daylie purged and prepared to bring forth more fruite; that what wee doe for the preſent ſhall be accepted as perfect in Chriſt, and the more ſenſe wee haue of the imperfection thereof, the more may we be aſſured of our intereſt in Chriſt Ieſus, the more ſhal we be prouoked ſtill to be found in Chriſt, not hauing our owne righteouſneſſe, that ſo in him and through him the worke may be perfited.

Fourthly. *Make wee tryall of increaſe by theſe markes:*

1. That wee grow in euery part, aſwell inward as outward.

2. That we diſcerne our corruptions more, and are more humbled for them.

3. That our affections to the world are more leſſened and quieted.

4. That

4. That we are more contuetned with ſour eſtates, and can more caſt our care on God.

5. That we are more willing to endure afflictions, and ready to lay downe our liues for the Name of Chriſt.

6. That wee can more grieue for the ſinnes of the time, and yet labour more hartilie the conuerſion of ſinners.

7. That wee are more ſober and wiſe in the vſe of Chriſtian libertie.

8. That wee are more cheerefull and able to holy dueties, and ſo doe more hunger after our diſſolution, and are willing to die.

9. That he can be emptied of all, by reſpects, yea of all reſpect vnto our ſelues for the glory of God.

10. That wee finde ſuch ſinnes moſt weakened, to which formerly we haue bene moſt ſubiect.

11. That howſoeuer we differ in practize, yet ſtill our deſires are more enflamed, eſpecially vponour fayling to more conſtant obedience.

Laſtlie. *For our comfort* learne wee, that our God, that commands perſeuerance, giues grace to the ſame, and therefore we ſhall continue, and not finally decay: wee ſhall leaue out firſt loue, but not looſe it altogether: 1. Philip. 6. Iohn 13. Luke 22. 33.

Doct. 7. Euery true conuert hath a firſt loue.

Wherein note, That euery conuert hath a firſt loue, that is, when God hath reuealed his loue vnto him in Chriſt, and by the Spirit of God, it is *ſhed abroad in his heart*, then is the heart of a ſinner inflamed to *loue God* againe, then is it enlarged with *ioy vnſpeakable* and glorious, 1. Pet. 17. for ſo great ſaluation: then doeth it ſtriue to expreſſe it thankfulneſſe vnto God, for ſo great mercie: then is loue as *ſtrong as death*, *much water can not quench it*, Cant. 8.

And this is called his *firſt loue*: and it is diſcerned by theſe markes:

1. By his renouncing of all, in compariſon of it, and

and parting with the deareſt for the enioying of it: ſo did the Apoſtles forſake all in *act*: ſo muſt we forſake all in *affection*, and in act too, ſo farre as it may hinder our enioying of Chriſt: *Zacheus*, Luke 19.6.7. First loue diſcerned by markes. *Matth.* 13. *Iob.* 6.

2. When we endure any affliction for the Wordes ſake, 1. Theſſ. 1.9.10. and that with great ioy in the holy Ghoſt: Hebr. 10. Epheſ. 1. ſubmitting our ſelues to the power of the word, though it be neuer ſo bitter to the fleſh, and croſſe the luſts thereof. *Coloſſ* 3.1.

3. When we reuerence highly the Miniſters of the Goſpell, Galath. 3.4. thinking nothing too deare for them. Act. 16.

4. When we cleare our conſcience of all ſinne, by which our ſweet fellowſhip with Chriſt may bee hindred: ſo *Zacheus*, Luke 19. not being aſhamed to confeſſe our particular ſinnes, and renouncing them vnfainedly.

5. When for Chriſts ſake *we loue his poore members*, and impart of our worldly goods bountifully to their reliefe, Luke 19. *Zacheus*. 1. Ioh. 2. Ioh. 13. Pſal. 16.2. 1. *Tim.* 1.15. 16, 17.

6. When wee continue in the powerfull meanes of the diuine worſhip. Act. 2.

7. When we conſult not with fleſh and blood, nor communicate with it, but doe vtterly renounce the ſame in regarde of heauen, Act. 9. Galath. 2. Matth. 8. &c.

8. And being rauiſhed with the ſweetneſſe of the loue of Chriſt, wee enlarge our ſelues to declare the ſame to our brethren, labouring to bring them to Chriſt, by plucking them out of the fire: Ioh. 1. 18. Iude 22. *Luke* 22.33.

The wiſedome and mercie of our God in vouchſauing his children vpon their conuerſion this liuely and ardent affection of holy loue is manifold. Reaſons of this firſt loue.

Firſt hereby to ſeale vnto them the trueth and aſſurance of this bleſſed Change, by this ſenſible and ſweet

change of their affections, that whereas before they could not relish and brooke the power of the worde, neither had any delight in the excellent, but esteemed their persons contemptible and odious, deemed of their wayes as madnesse or hypocrisie; now finding by the mercie of God their hearts enflamed to the loue of the worde, though it vtterly confound all former hopes, and cut off wholly all future expectations for the flesh, and withall pretending such to bee most deare vnto them who are hated of the world, and in regarde of outward appearance, are not able to requite our loue, and yet because they are in Christ, are therefore for his sake to be beloued; may wee not hence assuredly conclude vnto our soules, that wee are translated from death to life, because wee loue the brethren; is not this our euidence, that wee are now chosen out of the world, because we loue those whom the world hates? is not this an argument that wee are now in Christ, because his loue onely constraines vs to loue his members? and seeing our loue vnto them is, to make them like vnto vs, is it not our testimony, that weare conuerted vnto Christ? and could wee submit to that word which is so reiected of the world, so irkesome to our corruptions, vnlesse the loue of Christ did constraine vs in obedience to his Maiestie; vnlesse this loue of Christ did hereby prouoke to haue all our imaginations brought in subiection by the power thereof, that so wee might retaine nothing to grieue the blessed Spirit, vnlesse we were ouercome by the power of Christs loue, to receiue the stampe of his Spirit, and furniture of his graces, whereby wee might in some measure shewe our loue vnto our Christ, could wee possibly receiue the worde in such affliction, and yet with such ioye in the holy Ghost, vnlesse the loue of Christ did ouerflow in our hearts, to swallow vp all those troubles, vnlesse all such troubles were hereby counteruailed with vnspeakable Comforts?

And

And had we not need of ſome ſpeciall meanes alſo to preſerue vs from falling away, though we haue taſted how ſweet the Lord Ieſus is: yea certainely our old enemie will now ſeeke by all meanes to re-enter againe, and hee wants not his occaſions, euen from the eſtate of our firſt conuerſion to attempt the ſame.

For either now vpon our conuerſion, the world will ſteppe in with it glorious and pleaſant baites of proſperity, and great matters to ſearch and blaſt (if it be poſſible the birth in the bud, or if it cannot diuert and withdraw vs from the right end of our calling; yet at the leaſt to coole and hinder vs in the purſuit of the true end, and that by pretence of our Chriſtian libertie; becauſe now we haue right in the beſt, and why may we not vſe them who more fitly for theſe who are better able to vſe them; eſpecially if we ſhalbe caried to meaſure our inward eſtate by them.

Or if this will not preuaile, but that it is the will of our gratious God, that by manifold tribulations wee muſt enter into the kingdome of heauen: then Satan will put in on the other ſide to drowne the birth by whole flonds of tribulations, Reu. 12. ſtirring vp our own houſe to become our enemies, becauſe we wil not be ruled by them, becauſe our contrary courſes doe ſecretly condemne them, ſtirring vp the great ones to perſecute vs, as enemies to gouernment, diſquieters of the common peace, yea rather then fayle, adding affliction to affliction, labouring to perſwade vs, that becauſe we are thus afflicted, therefore God hates vs, and ſo we are deceiued in our eſtate, we are not the beloued of God.

Againſt all theſe ſerues this ſpeciall grace of our firſt Loue, the power whereof is ſuch, that it proues both an excellent preſeruatiue againſt the allurements of proſperity; as hauing ſo rauiſhed the heart & taken it vp to an higher queſt, that the loue of the world is eſteemed no better then doung inſteed of louing the

same our holy feare is procured, lest it may infect vs; and therefore holy wisedome gained to haue as little to doe with as we may, lest it do infect vs, and so also becomes a gratious remedy against the flames of affliction; as so selling our hearts in the assurance of Gods loue, that all things shall worke together for the best, so preparing vs by the loue of Christ to encounter any afflictions, so enabling vs for the loue of Christ to endure the greatest troubles, so assuring vs, that through Christ Iesus we shalbe more the conquerours ouer them, so sweetning all our troubles vnto vs, that we shalbe prouoked to loue our God the more in that hee accounts vs worthie to suffer with his sonne Iesus, so confirming vnto vs that those light afflictions which are but for a moment, shall procure vnto vs an inestimable weight of glorie in the Heauen.

This is our first loue, these are the markes thereof, and by the same it is graciously preserued, and encreased.

Vse.

To *condemne* flashes and tastes.

1. Whereby all those sudden flashes, and fained and inconstant affections of hypocrites are reiected: Heb. 6. 4. and,

To *trie* our conuersion.

2. We put to the tryall, for the soundnesse of our conuersion, if we haue found such a loue in our hearts by such euident markes.

3. The world is heere condemned, that boasts of the fauour of God, when it hath no argument of it conuersion by this loue: nay, esteemeth it a wonder and madnesse to be conuerted.

To reproue the worlds deceit.

To comfort the Saints.

4. And the Saints are comforted, that seeing their loue vnto God dependeth on his loue vnchangeable to them. 1. Ioh. 4. 1. Therefore as his is vnchangeable, Ioh. 13. 1. so shall theirs bee; well they may *leaue* it, but they shall neuer *lose* it. And yet it is a great affliction that they leaue their loue: Although of a certaintie.

Doct. 6. The Saints may leaue their first loue, so did *Dauid*, *Peter*,

Peter, Salomon, &c. Psal. 51. Galat. 2. 1. King 11. And the reasons are,

The Elect may leaue their first loue.

Because as the fire is slacked by two meanes, either by withdrawing fuell from it, or putting water, or ashes thereto:

So there are two meanes, whereby the loue of the Saints doth decay in them,

And by what meanes.

Either when they faile in such meanes as doe nourish the same: or,

Doe adde such, as may corrupt and coole: Namely, when either they,

Meanes of leauing first loue

1. Neglect the powerfull ministerie of the word, &c. 1. Thess. 5. 19. 20. submitting to carnal or luckelesse meanes.

1. Withdrawing and neglecting that should nourish it.

2. The constant practize of priuate and publike prayer.

3. Or the fellowshippe of the Saints, Hebr. 10. 24. 25.

4. Or the motions of the Spirit:

5. Or neglect to examine their hearts dayly.

6. Or faile in daylie repentance.

7. Or neglect to conuert others.

8. Or abate of holy order and discipline which holds vp the power of godlinesse, as if now wee could be lawes vnto our selues.

Or else doe adde that which may corrupt:

1. As *spirituall pride* of Gods graces.

2. *Carnall policie*, subiecting religion to the same.

2 adding what may coole and quench it,

3. *Prosperitie*, and setting their hearts thereon through couetousnesse: Psalm. 119. Luke 18. 1. Tim. 6.

4. *Abuse of Christian libertie*, in the enioying of pleasures, &c. 1. Cor. 10 1. Cor. 8. and vse of things indifferent.

5. A corrupt and carnall Ministery:

1. *Spirituall pride*, an occasion to leaue our first loue. and how.

Concerning *spirituall pride*, as Conuerts are subiect hereto in regard,

1. That now not being as others, yea, as themselues were, yea, being in some measure made partakers of the *diuine nature*, and aduanced to the hope of so glorious an inheritance; may they not hereby be entised to *iustifie* themselues, and *despise their brethren*: to condemne, where they should endeauour to conuert? &c. Esay 5.6.

2. Euen *their desire to keepe themselues in this estate*, may bee an occasion to Satan to breed spirituall pride in them. As namely, that being now pluckt out of the common condemnation, and separated from the world and wicked ones, by their effectuall calling; may not the Saints vpon pretence to keepe themselues vnspotted and vndefiled, grow to singularitie, and so to separation, which are very dangerous branches of spirituall pride.

3. The *execution also of their callings* is subiect to much spirituall pride.

Either they may neglect altogether their *ciuill callings* as too base, and derogatorie from the prouidence of God, and their Christian libertie, which is a fruit of spirituall pride, seeing the Lord hath imposed these callings to humble them. Or else they may so carry themselues in their Christian callings, as by their morositie, discontent, &c. they shall not obscurely discouer much spirituall pride.

4. The *speciall prouidence of the Almightie*, in leading them to perfection, and disposing of his graces diuersly, may also through the subtiltie of Satan bee an occasion of much spirituall pride, And that,

1. Either in regarde of such chastisements which the Lord exerciseth their nature to clense the same, in the impatient bearing whereof, pride is discouered.

2. Or else the *prosperitie of the wicked*, may bee an occasion of spirituall pride, as being prouoked by Satan to fret and repine thereat: Psal. 37.1. Ierem. 12. Iob. 1.

3. Ei-

1. Pet. 1.3.

Eccl. 1.9.

3. Either the fals of others may giue occasion of this pride, as prouoking them to the iudging of their brethren, and condemning their estates.

4. Or the more eminent graces which the Lord bestowes on other, may prouoke to enuy and discontent, and so discouer pride, yea, may further occasion a condemnation of themselues, as if because we are short of others, therefore they are nothing, therefore they may doubt of their estates, or else,

5. This abasing of themselues in comparison of others, may tend to affect commendation from others, and so bewray this inward Pride.

6. Or they may rest in themselues on the sense of their encreasings, and so robbing God of his glory, shall discouer their pride.

7. Or they may bee puffed vp with this, that they are low in their owne eyes, can despise the world, can endure afflictions, can reprooue sinne, &c.

8. Either they may be puffed vp with those *wonderfull deliuerances*, which the Lord in his mercie bestoweth on them in their conduction to glory, 2. Cor. 1. ver. 9, 10. 2. Cor. 12. 7.

9. Or else they may reioyce at the destruction of their enemies, and so be tainted with spirituall pride: Iob 31.

10. Either they may be *hastie* in *expecting the reward*, and so for want of patience, discouer spirituall pride: Heb. 10.

11. Or else *desire death*, in regard of their continual troubles, and so discouer their pride, in not waiting the Lords leysure: Iob. 3. Ionas 4.

12. Either they may be crossed in their expectations, and so preferring their credits before Gods glory, bewray their pryde: Ionas 4. 1. 2.

13. Or else, beyond their hope and expectation, they may be endued with extraordinary graces, and so are subiect to be *exalted aboue measure*: 2. Cor. 12. 7, 8.

Thus

Thus may the Saints bee subiect to spirituall pride, and so thereby giue occasion of the losse of their first loue.

1. The Lord *resisting the proud*, and bringing low the mountaines; emptying the high minded, and giuing grace to the humble: 1.Pet.5.5.

Or iudging others, they are left to iudge themselues. *Matth.25. Ephes.4.30.*

2. Their pride making them *secure*, *vncharitable*, and so not vsing their talents, they are for a time taken away.

3. The Spirit hereby being *grieued*, ceaseth to worke in them, nay happily leaues them to grieuous buffetings.

Therefore to preuent this tentation, and ouercome the same:

1. Consider wee whence wee came, and if wee did iustly strip our selues of all, if we conferred nothing to the attayning of grace; but rather were our greatest enemies in wishing the same, shall we now be thankfull for the least? shall wee not bee humbled in the greatest? what haue wee which wee haue not receiued?

2. Lay we to heart, how we entertaine the graces of God, at the best vnprofitable, generally colde and careleſſe, defiling the worke by juncture of our corruptions.

3. And yea, ouerthrowing the worke by our confidence therein, our reioycing and boasting thereof, and may we not feare that this dead Fly will corrupt the most pretious oyntment, that if we robbe God of his glory, he will depriue vs of the comfort, either wee loose our labour for the present, or shalbe stripped of Gods graces, that we may labour no longer. Hath not Lunacie bene an effect of this sort of sinne in many bountifully endowed? Is not barrennesse a common plague hereof in the ordinary Christian?

4. Obserue wee the Prouidence of God in the diuerse dispensation of his blessings, though hee giue to some

some more, yet is not the least sufficient if it bee in trueth, and is it not then in trueth, being lodged by a lowly spirit, is not the greater measure bestowed on others, ours also for vse: is it not vsefull for vs to prouoke to perfection? is it not auailable to humble vs in ourlesser measure, to submit our spirits to the spirit of the Prophets, to send vs dayly to the tents of the shepheards? is it not a meanes to nourish loue? doth it not submit vs to the will of our heauenly Father, to depend more vpon his mercy, to craue his assistance more earnestly, to submit to afflictions, to hasten after perfection in a better life.

5. Discerne wee wisely the prouidence of God in leading vs to perfection, and this also will bee a gratious meanes to preuent spirituall pride; for seeing the Lord shewes his power in weakenesse, that hee may haue the glory, seeing he brings light out of darkenes to confound all reioycing in the flesh, working out of our very sinnes a way of encrease by humbling vs thereby in our selues, and causing vs to deny our own righteousnesse, and still sending vs vnto Christ, to bee renued by his grace; haue we any cause to be proud of our sinnes, to rejoyce in our confusion, can wee deny our selues truely if wee haue confidence in the flesh? can we be enabled in Christ, vnlesse wee bee wholly emptied in our selues? and seeing affliction followeth sinners, and our sinne in Gods justice eternall death: If now the Lord shall not only take away the sting of our Troubles, but make them comfortable pils to purge our Corruption? is not his power wondetfull, to bring light out of darkenesse? is not his mercy peereleſſe, that he only may haue the glory, shall we be proud of afflictions, that are the punishments of sinne, at least no way likely of themselues to raise such good vnto vs.

And say the Lord should deliuer vs out of greater tribulations, seeing yet the sinne remaines with vs,

may wee not feare that though wee bee made whole, yet a worse thing may befall vs? are not new afflictions dayly to bee expected; and is there here any time to behold the sunne when it shineth?

6. At the best, iudge wee wisely of our best measure of grace; is it either any other then what the Saints haue gone before vs in, who yet notwithstanding, through pride, and the effects thereof haue taken many a foul fall. Remember we *Peters* vaine boasting, and what a plunge it put him to. Consider *Dauids* pride in numbring of his people, & did he not smart deeply for the same, was not his humilitie the best meanes to make his peace againe? 2. Sam. 24. 15, 16.

Math. 26.

Or is it such, but that still wee are not perfect, and therefore must wee not forget what is behinde, that wee may hasten to what is before? Philip. 3. 12. 13.

7. And alas, what is all wee haue in comparison of our Lord and Master Iesus Christ, hath hee not commanded vs to bee lowly and meeke? hath hee not done all for vs, that wee may boast of nothing? did hee not walke before vs in great patience and humility, euen humbling himselfe to the death for our sakes? is not all our holinesse a drop of that Ocean, lesse then a drop in comparison thereof? and shall seruants ride on horsebacke, when their master went on foote? shall wee bee proud of his graces, when hee was so abased in the greatest measure of his owne?

Iacob. 10.

And therefore practise wee thus:

1. View we our selues often in the glasse of the Law to abase vs throughly:

2. And see wee a farre off into the glorious inheritance, so farre exceeding any worth of our weldoing: are the afflictions of this life worthy of the glory that shall bee reuealed? Rom. 8. 24. who are wee that God should thus aduance vs?

How to preuent this pride.

3. Insteed of iudging others, let vs dayly examine our

our selues, so shall wee bee more compassionare of our brethren, considering our selues: Galat. 6. 1. so shall we still thinke vilelyer of our selues, that so we may be fitter for mercy from our God.

4. And labour wee dayly to renue our life in Christ, that wee may haue still to reioyce in him, and not in our selues; that his glory may swallow vp all pride of flesh, and his loue may still preuaile in vs, to the further denyall of our selues, that so still wee may be found in Christ, not hauing our own righteousnes; that being dayly perfited by his grace, we may bee found of him in peace at his glorious appearance.

5. To this end bee wee willing to endure afflictions; and maintaine we tenderneſſe of conſcience in all our wayes.

6. And obserue we wisely our inward corruptions, labour we to discerne the deceitfulneſſe of our hearts, and shall we not abhorre our selues because we know not our hearts? shall wee not much more bee abased, knowing them to be so abominable, so froward, so rebellious, so touchie and full of horrible wickednesse, such blasphemous thoughts, such filthy motions? if we do not tremble hereat, is it not because yet the feare of God hath not seazed vpon vs, because yet we do not endeauour to worship God in Spirit and truth, Ioh. 4. 24. 25.

7. And so dayly prepare we our selues to death and iudgement: Is here any time to be puffed vp, seeing we must passe through horrors? is it not wisedome to fight, loe, that we may enter in at the straight gate? shall the righteous very hardly bee saued, and shall wee not then work out our saluation with feare and trembling? Phil. 2. 12. Math. 7. 11. 12.

8. And seeing many seeke to enter in, and shall not bee able, Luke 13. 24. ought wee not dayly to suspect our selues? shall not he that standeth, take heed lest he

fall, shall we be high minded, or not rather euer feare our selues, least we also bee deceiued in our standing, and so depryued of our hope.

Lastly. That we be not deceiued in the judgement of spirituall pride, and so be justly chalenged therewith.

1. To stand vpon assurance of salvation no pride.

Know we that it is not pride and presumption to be assured of our saluation as the Papists chalenge, seeing God hath commanded vs to make sure our election, and hath giuen vs his word and Spirit to seale it vp vnto vs; but rather pryde to question Gods truth, not to beleeue his word, not to accept so precious a jewell.

2. Neither to labour to perfection.

2. It is not spirituall pride to labour to perfection, though we exceed our selues, and goe before others, not shuting our religion to the will and ability of man; but extending it wisely to the rule of the word, and example of Christ, seeing God hath commanded it, and Christ hath begun it, and hee will perfect it; and all things worke together for the best vnto his Elect; rather it is pride to dreame of perfectiō, when we wil vse no meanes thereto; nay, grosse presumption and impudency in such as seeme to condemne vs of pride, for labouring after perfection, seeing they all perswade themselues that they haue already attayned it: is it not the common voyce, that all is well, wee need no meanes of building, we hate to be reprooued; we haue bene alwayes of the same beleefe, we feare we may be too holy: are not these the ordinary dreames of generall perfection: and therefore, if they haue attayned this perfection with such ease, will they fault vs that take such paynes for it, should they not rather pity vs, and further that we may attayne it more easily; or if they condemne for labouring to perfection: doe they not condemne themselues, that they neuer had it, seeing it cannot be had without great labour.

3. No not to confesse Christ in the time of triall.

3. Neither is it spirituall pride to make a good profession of the truth, to confesse the Lord before men, to sticke

sticke to the truth in time of triall: is not this a denying of our selues to confesse the Lord? Is it not an abasing of our selues that God may haue the glory? Will it not be a pride in the flesh to humble vs? Is it not a triall of our soundnesse that we will endure for Christ? Is it not a spurre to perfection? Rather, it is pride to deny our Master, as if we were ashamed of him. It is horrible Pride of life, and loue of the world that causeth this deniall, we dare not confesse him because we loue the praise of men more then the praise of God. If we were truely humbled, we would in all things glorifie God. If we set not by our flesh, we would not quitch at any troubles: Remember what caused *Peter* to deny his Master, and the Lord giues vs vnderstanding in all things.

4. And is it not an imputation of pride when we are vniustly challenged to maintaine our Innocency. We iustifie our selues, we will be found in no fault, we will condemne our Iudges of wrongfull measure. Is it not the practise of the world to iustifie the wicked, and condemne the righteous? And yet it thinketh to doe God good seruice, in censuring the children of God, because they are contrary to it, in excusing and approuing the wicked because they sort with it waies. Are the best without faults and may they not therefore be condemned. Is not the best done in hypocrisie? And therefore are they not worthy to be cast out of the Synagogues? Thus doth the world stumble at the infirmities of the Saints, and because they are faulty in some things, doth therefore conclude that nothing is sound. And ought we then to giue way vnto these their slanders? Is not the cause the Lords, that is herein challenged, shall we not harden them in their suit hereby, and so preuent them from sound repentance, shall we not betray the peace of our consciences, and cause the Lord to take that from vs which we dare not iustifie? Indeed though man compared with God can-

not be righteous, though we must daily deny our own righteousnes before God, that we may be found in Christ to be cloathed with his righteousnes: yet seeing the Lord hath done great things for vs? shall we not in thankfulnesse acknowledge Gods graces in vs? shal we not propose our selues, heere by examples to our brethren: Nay saith holy *Iob* God forbid that I should iustifie you. I will neuer take away mine innocency
Iob.27.6. from my selfe. And is it not humility in vs to acknowledge what we haue receiued, had we not need of lowly spirits, to incounter the malice of the world, because we will not forsake our Innocency and vndergoe such afflictions which hence will be raised against vs? Is it not an argument of sound deniall of our selues, that hereby we seeke rather the glory of God then our owne: that hereby we labour the confirmation of the weake. And seeing the gifts of grace are such wonders to the world, such eye-sores, and in so base account therewith, is it not a gracious abasing of our selues to reioyce in that which is so offensiue to the world, to triumph and boast of such gratious gifts, which are so debased by it? surely if we shall take our ayme aright, it is rather pride in the world to condemne another mans seruant? do they know our hearts? will they generally censure vs hypocrytes because some are such? and because the best are not without their failing they condemn our profession as if it taught no better?
1 Cor.4.4. Blessed be God we esteeme not to be iudged of them nor of mans iudgement; he which iudgeth vs is the Lord: to him we stand, to him we fall: as for the world well may it discouer it malice and pride, in condemning the generation of the iust, but they must know that the Saints shall iudge the earth: if they condemne vs because we faile, then do we much more condemne them that are so far behind vs. And is it not a wonderfull condemnation of the world that they which with one blast condemn vs to be too short, that so they may

iustifie

iustifie themselues, do also euen with the same breath condemne vs that we are too forward, to zealous, that so their deceitfull measure may passe more currantly? do they not herein condemne themselues wherein they censure vs? If wee haue our faults, why do they not helpe vs forward; and if we haue got some ground why doe they then condemne vs for increase, seeing they condemne vs for failings? shall we happily diue into the mystery thereof? do they not condemne vs for failing, because they would discourage vs to go forward? do they not condemne vs for going forward, because we condemne them for being behind vs? do they not condemne our failings, because they would hereby take occasion to condemne the word, as if it occasioned and iustified such decaies, that so they might harden their hearts, in the base account of the word, and pursuit of their worldly courses, and thereby also put vs from the most liuely meanes, which should raise vs vp againe, and so enable vs to perfection? And do they not condemne on the other side, our proceedings in grace, as counterfeitings, madnes, &c. because the wisedome of God is foolishnesse vnto them: they neuer yet tasted of the loue of Christ, else would they thinke they could neuer do him too much seruice? And therfore seeing that which is highly esteemed of men is abhomination in the sight of God: as we might haue cause to distrst our condition if it were approued of the world, so haue we a sound euidence of the truth of grace, that the world hates vs, not for our euils, as they pretend (for they could let vs alone, if our wayes did not shame and confound them) but for the Image of our God renewed in vs. And shall not the haters of God be found lyars, shall they not wish to die the death of the righteous, do they not imitate our waies, though they deny the power of them? they dare not set foot to foot by vs. Who so is wise let him vnderstand these things?

5. To conclude, it is the common censure of the world, that whatsoeuer iumpes not with it, stoopes not to it lure, it is pride, vaine-glory, and whereas though it may be a marke of an abiect and degenerate spirit to be swayed thereby, yet to be contrary to the fashion thereof, must needs argue great humility; so to leaue our greatest earthly content: so to expose our selues to a world of troubles.

Thus the world calles light darkenesse, and darkenesse light, esteeming that pride which indeed is true humility.

Shall we now take a further scantling what this spirituall pride may be, surely I take it, it consists in these things.

First in presuming aboue that is meet in matter of knowledge. And that when we prie into those hidden mysteries which either are fit to be knowne of, or are apparant only to the diuine Nature.

Secondly, when we vanish in idle and curious speculation, tending only to sense and singularity, and not to edification. 1 Tim. 4.

Thirdly, when we affect knowledge for complement or ornament, and not for reformation of life.

Secondly, spirituall pride is seene in matter of action, and that either in respect of our selues, or others.

In regard of our selues we may be ouertaken with spirituall pride.

1. If we stand more vpon publike deuotions then priuate humiliation.

2. If we rest more in the forme then in the power of Religion.

3. If we rest in our selues, for well doing; and not on the power of Christ.

4. If we challenge merit for our workes; and not rely on the mercy of God.

5. If we arrogate more vnto our selues then either is truth or conuenient.

6. If

6. If we imagine that we may be perfect in this life, and haue an ouerplus of righteousnesse for others.

And will not follow our Master, through the fire.

In regard of others we may be tainted with spirituall pride.

1. If we forsake the fellowship, and are not equall with those of the lower sort, leauing the Church for corruptions therein.

2. If we iudge peremptorily of any before the time.

3. If we giue not vnto each his due, howsoeuer we are the Lords and depend only vpon him. Mat. 11.

4. If we cannot become all vnto all, that so we may win some vnto Christ. 1. Cor. 9.

Thus may we discerne some footsteps of spirituall pride, & thus haue you heard, how to master the same.

Secondly, touching *policy*: by it, I meane that wisedome which ciuill gouernment discouereth in managing it affaires, for the adorning & preseruing thereof. This howsoeuer it may be an handmaid to Religion, yea carrieth some sway in the manner thereof: as,

2 Policie, a meanes of cooling our first loue.

Policy how a friend to Religion.

1. In ordering, the time, and place, and outward decency for the diuine worship.

2. In compelling the outward man, to the outward forme and meanes of religion.

3. As also, in executing the holy censures of the Church, vpon the refractary and obstinate.

4. And in protecting the innocency and vprightnesse of the Saints, from the rage and wrongs of the wicked: and,

5. Punishing the enemies of the Church.

Yet may it also proue an *enemy* to sincerity, and so be an occasion (if we be guided thereby) to leaue our first loue, and that in these respects: As,

First, when it vndertakes to *iudge* and *authorize* the rule of religion: namely the word of God.

How an enemy and so a meanes of leauing our first loue.

2. When it adioynes to the same, the *inuentions of man*, making it equall with the word of truth.

3. When it stands more vpon the *forme* then the power of godlinesse.

4. When it excludes the substance of religion for the outward complement thereof.

The practise of popery in maintaining their religion.

5. When it becomes a meanes to iustifie the wicked, and condemne the righteous: Esay 5. Mat. 27.

6. When it presumes to limit sincerity to times, persons: and,

7. When it insulteth and lords it ouer the conscience, by inquisition into the secrets of the heart, and violent forcing the same, contrary to the tenderneſſe, and true information thereof.

8. When it fashions the forme of religion according to the frame of worldly gouernment: as Antichrist patched vp his anarchy, partly from the Iewish Synagogue, partly from the forme of the heathnish Empire.

Thus may policy be an enemy to Religion, and so a meanes of the leauing of our first loue.

And thus may we learne to preuent this great mischiefe.

1. That in matter of religion we consult not with flesh and blood, pinning neither our iudgement nor practise vpon the sleeues of men. Gal. 2.

2. That we admit no humane inuention, as part of Gods worship. Mat. 15.

3. And considering that the wisedome of the flesh is enmity against God, resolue we to endure the contradictions of the world in the worship of God, and that, that is sincereſt, which the word most condemnes.

4. That in all matter of diuine worship we be ordered and informed according to the word, as well for matter as manner agreeable thereunto.

5. That we do all things as in the presence of God out of the good purpose of our hearts, to be approued of him in the inward man, and not with bodily seruice to be seene of men: Mat. 6.

6. That

6. That we are more conſcionable in priuate duties in the cloſet, family, ſanctifiyng the publike worſhip by priuate preparation, and tryingthe publike worſhip by priuate examination.

7. That we meaſure not the worſhip of God; either by any meaſure we haue already attained: as if we had holineſſe enough, or by any outward ſucceſſe thereof in the world.

8. As by the acceptance of men; by proſperity, or by any particular iſſue.

9. For the preſent that in the greateſt meaſure of ſanctification we ſtand not vpon the euidence of our owne conſcience, As to be iuſtified thereby, though we know nothing by our ſelues, but ſtill deny our owne righteouſnes, that we may befound in Chriſt to be ſtill enabled by his righteouſneſſe to haue the teſtimony of the acceptance of our perſons, and ſo to haue the comfort not only of the acceptance of preſent ſeruice, but to be enabled by Chriſt to conſtant obedience. 1.Cor.4.4.5.Phil.3.10.11.12.

10. That in the worſhip of God we be not miſled by carnall ends, as profit, pleaſure, vaine-glory, &c. But that in all things we purpoſe the glory of God, and the ſaluation of our ſoules, ſubordinate thereunto. 1.Cor.10.31.

11. That in our beſt meaſnre we acknowledge our ſelues vnprofitable ſeruants, and ſo caſt our ſelues vpon the meere mercie of God in IESVS CHRIST. Luke 17.10.

Thirdly, And ſo may alſo Proſperity coole firſt loue.

Proſperity an occaſion to coole our firſt loue and how?

1. If either hauing much, we ſet our hearts vpon it. Pſal.62.10. and ſo are withdrawne to execute the luſts of our hearts:

2. Or are afraid of afflictions, and decline them by carnall meanes.

3. Or meaſure our eſtate in grace by our proſperity.

4. Or are not willing to be abaſed, as we do abound.

5. Or grow secure and vncharitable hereby, either despising our poore brethren, or insulting ouer them: 1. Pet. 5. much lesse being inlarged in compassion of their affliction, or open handed to relieue them: or promise constancy of this tickliſh estate vnto our selues. *Psal. 30. 6.*

6. Or grow to despise the simplicity of the Gospell, as if it were then but in it infancy. And so as power is in our hands adorning the worship of God with vaine pompe and outward complements. As if this were an argument of the increase and perfection of religion, that it is now more glorious & acceptable to the world.

7. Lastly, whereas prosperity vsually puffes vp with a conceit of goodnes, if now therfore being aloft, when we haue brought religion to our lure, as to countenance our greatnesse, and sort with our excesse, we shall now (as the manner is) grow to esteem basely of religion, as stooping to our lusts, and so either neglect the power thereof in our obedience thereunto, or rest in the forme thereof, contenting our selues with carnall and corrupt meanes: will not this corrupt the iudgement, and so make way for apostasie, will not this coole our zeale, and dead our hearts, making vs careleſſe, indifferent, lukewarme, &c.

And therefore that prosperity may not work these effects in vs,

1. Know we, that where God giues more, there he requires more at our hands.

2. That hereby we are preuented of many lets which might hinder our proceeding, and supplied with many helps to do more good, to abound in thanksgiuings.

And therefore carry we our selues thus in our outward encreasings.

1. Acknowledging that from God we haue receiued it, and therefore striue we to honour God with our substance and with the first fruits of our increase.

2. Be we alwaies iealous of our estates, especially when we most aboūd, that so being humbled in our outward

measure

measure, we may grow in the inward.

3. Imploying our Talents now more plentifully to the good of others, especially to further them to grace, not contenting our selues to giue almes for bodily reliefe, vnlesse we also tender some good for the soule; enlarging our selues, where grace is more enlarged: and so learning to bee equall with those of the lower sort, if they be equall with vs, or exceed vs in the graces of God.

4. Taking now our oportunity to frequent the assemblies, and cleauing to the power of the word, still to humble and rouse vs vp.

5. Being ready to vndergoe any afflictions, rather then abate one jot of our sincerity.

6. And still in our greatest libertie, being lawes vnto our selues, not to giue libertie to the flesh, but rather now to make tryall of the conquest of our lusts, by how much we haue power to execute the same, Galat. 5.13.

7. Vsing the world as though wee vsed it not, 1. Cor. 7.

8. And still as strangers and pilgrims, looking for a Citie which is aboue, and esteeming all as doung in comparison of Christ, and the glory that shall bee reuealed. Philip. 3. 8. 9. 10.

See more of the right vse of prosperity in the daylie Sacrifice, lib. 3. Cap. 9.

Fourthly. And so also by abuse of our Christian libertie we may leaue our first loue; as hereafter shall more fully be declared; where the remedie hereof is also proposed.

Lastlie. A principall meanes and occasion to leaue our first loue, to abate our zeale and conscience of holinesse, is a carnall and corrupt ministery.

1. When either the word is deliuered with the entising words of mans wisedome.

2. Or else not applyed and layd close to the parti-

cular condition of the Church.

3. Or not confirmed by the holy conuerſation and patient endurings of the Miniſter.

4. Or mingled with curious queſtions, and corrupt doctrines.

5. Or aymes onely at carnall peace, and making good our preſent meaſure, and doeth not labour by ſound reproofes and ſearchings, to lead along to perfection.

6. Or wants the power of the holy cenſures of the Church, to bridle the profane, & caſt out the obſtinat.

7. Or peruerteth the diſcipline to worldly ends, to harden the wicked in their ſin, and diſcourage from perfection.

And can this chooſe but coole and abate the power of godlineſſe?

1. Will not the people rather ſtumble at the corrupt examples, then be ordered by the word.

2. Doth not this mixture of humane ornaments, queſtion the perfection of the word, as if it were not of it ſelfe able to conuince the conſcience: doth it not vſually cauſe the word to reſt in the eare, and not ſinke downe to the heart, and ſo becauſe it mooues not, therefore to conclude that either it is not the word of God; or els we haue no need of it, becauſe it moues not

Will any diſcerne his faylings, vnleſſe it be particularly layde to him, vnleſſe his conſcience be conuinced therewith, and compelled by the ſenſe of Gods wrath to forſake his ſinne. And,

Is it not a dangerous occaſion to condemne and reiect the power of the word, which might bring him to repentance, when he can haue a *Zidkiah* to flatter him in his ſinne, an *Amaziah* to promiſe him a neerer way to Heauen, to wiſh him not to bee ſo ſcrupulous, to pronounce life to him that is dead in his ſinnes.

Eſpecially, if here the practize ſhall be rather to fill his head with knowledge, and to puffe him vp with curious

curious and vaine ſpeculations, ſhall not this rather preuaile, to perſwade him that his caſe is better, then bring him to the ſight of his particular faylings?

And if now for want of skill in diuiding the word, or conſcience to giue each his portion in due ſeaſon; either the wicked ſhall be juſtified, and the righteous condemned, or the poore ſoule ſhalbe ſcanted of it ordinary food, ſhal it not be diſcouraged on the one ſide, and pined on the other, for want of due nouriſhment?

Laſtly. If inſteed of fiſh, the poore ſoule ſhall be fed with ſcorpions, with corrupt doctrine to poyſon his ſoule, ſhall not his ſpirits faint, and his ſoule draw nere vnto the murtherers?

The remedie therefore herein is,

1, That we daylie ſee our owne faylings, and ſubmit our ſelues to the word, to bee reformed thereby; becauſe the maine reaſon why wee are peſtered with ſuch carnall meanes, is, becauſe wee either not ſee our want of it, and ſo is tendered by the iuſt Lord to harden vs further, or elſe in our carnall wiſedome wee heape vnto our ſelues teachers according to our owne luſts, that may further blinde our eyes, & harden our hearts.

2. That we, aſmuch as lieth in vs, ſtill keepe our ſelues to a powerfull miniſtery, changing our habitations rather then our food, that ſo by it we may bee ſtill quickened and kept afoote, howſoeuer we may ſometimes heare others, yet let vs ſtill try the ſpirits, & take that which is good, mourning for the hand of God, and here ſpecially reſting on the anoynting, which ſhal teach vs all things.

3. Labouring to be lawes vnto our ſelues in theſe lawleſſe times, and what wee cannot attaine abroad, to endeauour in our families to be Kings, and Prieſts, and Prophets in our generall callings, and in our ciuil to; as farre as we may poſſibly.

4. Eſpecially, anoyde we hypocriſie in diuine worſhip, labour we ſimplicity and ſincerity of heart in all

our

our actions, that so we may not neede such deceitfull cloakes to maske it vnder, that wee may not be giuen vp to be deceiued by them.

5. And keepe we our selues close to the communion of Saints, not forsaking the same for such corruptions therein; or for feare to bee defiled and corrupted by them, least depriuing our selues of the benefits, we may receiue by them, we so be iustly best to deceiuers, that studie to cary disciples after them, and to make them twofolde more the children of hell then they were before, Math. 23. 11. 12.

6. And keepe we our selues vndefiled and vnspotted of the world, auoyd wee grosse sinnes and presumptuous wickednesse, that so wee may not need of such deceiuers, to iustifie by their example, to warrant and smother by vnseasonable tender of mercy. Lastly.

7. Renue we our repentance dayly for all knowne euils, discerne we the deceitfulnesse of the heart, and inward corruptions thereof, that so wee may bee more willing to haue it searched by a powerfull ministery, that so we may with more euidence stand before it, as hauing interest therein; hauing still need of the same.

And so our abuse of Christian libertie.

Thus may we leaue our first loue: by these meanes may our zeale be cooled and abated.

And this serueth,

Vses.

1. Of tryall.

1. For our tryall whether euer we had any first loue, or no: namely, if we shall finde that by these meanes we haue bene cooled therein.

2. Of comfort.

2. And so for our comfort and sound direction, that if we euer had this first loue, we shall recouer it againe: and,

3. Of instruction to recouer.

3. That we may know how to recouer it, by vsing aright such meanes, as being abused, haue beene the occasion of this decay: the manner whereof is laide downe hereafter.

And this serueth further,

4. Of reproofe

1. For reproofe of our times, who may bee iustly charged

charged to haue left our firſt loue, by trying our ſelues by the formes meanes, whereby this firſt loue is ſlaked.

2. And yet leſt this generall reproofe may bee peruerted to the diſgrace of the power of godlineſſe, and diſcouragement of ſuch who deſire to walke with God in a dayly encreaſe: therefore ſeeing God hath a few names in *Sardis*, that endeauour to keepe themſelues vnſpotted of the world, and ſo are not onely ſignes and wonders in the world, becauſe they will not runne with it into the ſame exceſſe; but are therefore chalenged of reuolting and falling from their loue: for their further eſtabliſhing and comfort.

Know wee, that wee may bee ſubiect to a falſe imputation of *leauing our firſt loue*, in many reſpects.

The Saints may be vniuſtly charged to haue left their firſt loue, and how. *Math.* 23.

As 1. when vpon the iuſt conſideration of the nature of our Chriſtian liberty, as being ſpirituall, wee limit our zeale within the bounds of our callings: ſo giuing vnto God the things that are his, that wee deny not alſo vnto Ceſar that which is. This moderation, howſoeuer with the Anabaptiſt it be traduced as lukewarmeneſſe, and temporizing with the world, to auoyd affliction: yet indeed it is an holy rectifying and ordering of our zeale by humility and wiſedome, that ſo it may hold out, and bee perfited through patience, and that from the commandement of the Lord our God: Rom. 13.

And that, firſt in the true diſcerning vſe of our Chriſtian libertie, whereby wee ſubmit our ſelues to lawfull authoritie.

2. We may be falſely charged to haue left our firſt loue, when wee are outwardly encreaſed with temporall bleſſings. As if becauſe proſperity is apt to coole, by making vs ſecure, and forgetfull of our God: therefore it muſt needes follow, that whereſoeuer there is outward abundance, there is inward leanneſſe and barrenneſſe: Pſal. 106. 15. Which imputation is heereby proued to be moſt vniuſt.

2. In that we are endowed with outward proſperity.

1. Both becauſe the Saints of God haue increaſed outwardly, and thriuen inwardly too, as *Abraham*, *Dauid*, &c.

2. The vertue of that promiſe makes hereunto: that if all things (then ſurely outward bleſſings) ſhall worke together for the good of the elect, Rom. 8.29. eſpecially ſeeing the Lord giueth grace to vſe theſe gifts aright.

1. *Tim.* 4.8. 1. And ſeeing godlineſſe hath the promiſe of this life aſwell as of a better; *and* the more the Saints partake of the mercy of God, the more their thankfulneſſe and obedience doeth increaſe; *and* beeing knit vnto the Lord with more bonds, *ſeeing* the more they receiue, the more they feare themſelues; *and* ſo by imparting liberally vnto others, doe eaſe themſelues of the burthen; *and* approue their loue vnto God, by their vnfained loue vnto his Saints: *as hereby* they are more deepely intereſſed in the prayers of the Saints, ſo is heauen more enlarged to the encreaſe of their loue: The Lord heares the prayers of the poore, and enlargeth the hearts of his ſtewards, to loue that God more feruently, that ſo enables them to comfort others. And ſo being faithfull in a little, they are ſtill encreaſed: vntill being full of grace and abounding in euery good worke, they are made meete partakers of that glorious inheritance: 1. Colloſſ. 12. Math. 25. 1. Cor. 15.

1. *Iohn* 4.20. *Gen.* 20.

2. *Cor.* 1.7.8.

See the dayly ſacrifice for the right vſe of proſperity.

3. Spirituall wiſedome in auoyding of troubles, an occaſion to charge vs with loſſe of firſt loue,

And may not our ſpirituall wiſedome in anoyding of vnneceſſary troubles, expoſe vs ſometimes to this falſe imputation, that we haue left our firſt loue?

1. Yea ſurely, if either by wiſe and modeſt anſwers we auoyd troubles:

2. Or by concealing of that trueth, which wee are not bound in conſcience to diſcouer, we ſo eſcape.

3. Or by auoyding the rage of our enemies, when our time is not yet come, wee are yet freed from troubles by remouing from our habitations.

4. Or

4. Or by changing our habits and features, wee so auoyd the fury of the aduersary: if by any of these, through the blessing of God we escape such troubles, which others, for want of this wisedome, are ouertaken with; presently we are charged with want of zeal, we are condemned to bee lukewarme, to haue left our first loue: and, &c.

5. Especially if wee vse our goods, as a meanes to redeeme the body from trouble, oh, this is censured as vnlawfull; and so auoyding troubles as by vnlawfull meanes, wee are challenged of cowardize, want of zeale, corruption, &c.

An imputation how vniust and vncharitable it is, may appeare by these circumstances:

1. Because we are not bound to giue an account of our faith to euery priuate man, but only to the Magistrate, and whomsoeuer hath lawful authority to require it at our hands, as the Minister, and such as haue charge ouer vs. And that, because,

And cleared from this imputation.

Faith how, and whom to be giuen account of.

1, To the magistrate and minister, and why.

Hereby they may haue comfort in discharge of their duety, that they haue not laboured in vaine: or,

2. May be humbled in our want of profiting and growing in knowledge, and so encrease their paines and prayers for vs.

3. They are in Gods stead, and in refusing to giue an account vnto them, wee deny and renounce euen God himselfe.

4. They may be prouoked hereby to perseuerance and maintenance of the trueth.

5. Though they must not bee Lords ouer the conscience; to make, or alter the trueth, yet they are witnesses vnto the conscience concerning the trueth, yea they are approuers and maintainers thereof, to the comfort of the beleeuer, and furtherance of his faith. And therefore,

Though we giue not account of our faith, either

1. To the scorner, that hereby will take occasion

to insult and blaspheme our God and his sacred truth.

2. Or to the open enemy, that as he hath no calling to require, so we haue warrant to conceale it, as being bound to preserue life, and not cast pearles to swine.

Faith to whom not to be giuen account of.

3. Or to the ignorant, that desireth not information thereby, lest we beate the aire, & run before we are called, expose our profession to contempt, &c.

4. Or to the priuate Christian, otherwise then in a case of necessity on our parts, to remoue a false imputation; and on his part, to guide him that is in darkenesse, and desires our helpe.

Yet doe we not herein betray our faith; but rather wisely maintaine the honour, and preserue the vertue therof, both in defending the same from the reproches of the wicked, as also in reseruing the vse thereof to it fit season and occasion, when our God shalbe best glorified, our profession iustified, and brethren informed and confirmed thereby. And this is,

1. When wee haue an especiall calling to witnesse a good profession, as being inwardly furnished with gifts, and outwardly led foorth by the Spirit, to maintaine the cause of Christ Iesus our Sauiour.

The one of these we shall discerne;

How to discerne inward sufficiencie to make open profession of faith in the time of trouble.

1. By sound knowledge of the cause in particular, which we are to make good by whatsoeuer sufferings, so that our iudgements are throughly informed, and so our consciences conuinced with the trueth, doe finde rest and comfort therein: Ephes. 3. Phil. 1.

2. By our ardent loue vnto that trueth which wee haue apprehended, and hearty desire, that by any our neuer so great affliction, it may bee glorified in the hearts of the Saints.

1. *Philip.* 27.

3. By our especiall apprehension of Gods singular mercy towards vs, in accounting vs so worthy as to make profession of that truth.

4. Hence we euen long and desire to taste of that cup which the profession of that truth may cost vs.

5. Yet

5. Yet so as that our most ardent desires are subiect to contrary suffrings for feare of our owne inability in our selues: and therefore, *Iohn 19.*

6. Rather desiring the grace of the Spirit so to conduct vs in the combat, that Gods cause may be honoured in our constancy therein; then we in any sort mignified thereby, nay that we shall haue in respect of the flesh, any good sliue out of them, howsoeuer we haue many gracious promises, yea likelihoods for the same.

7. And therefore simply submitting our selues to the will of our gratious Father, rather to vndergoe any the most grieuous extremity, then the least disparagement may redound to his glorious truth:

8. Finding in our selues a gratious contentment in our God, arising vpon long experience of the deceitfulnesse of the world, and faithfulnesse of our gracious Father: and,

9. So discerning in our selues a readines to death, as being prepared thereto by daily mortification, and experience of our sweet society with our blessed God.

10. As that withall we especially for this end desire life, euen to witnesse a good profession, and giue glory vnto our God, in auouching and sealing vp his eternall truth, with our momentany sufferings. To this end,

11. Finding in our selues an ability of faith, relying rather on Gods promise to guide vs with his counsell, then our owne experience, to wade thorow the affliction.

Thus may we discerne inward sufficiency to make profession of our faith.

And for outward calling, and leading forth by the Spirit thereunto, there are these markes of it: How to discern an outward calling to make publike profession of faith in troubles,

First, in respect of vs: as that,

1. We haue already published and declared that truth, and so now much more (it being called in question) are to iustifie the same.

2. Are also prouoked by our people, that haue depended on vs, to make good the same for the establishing of their faith; lest our suppressing or deniall, may shake, and make shipwracke thereof.

3. Are especially called thereto by the Magistrate, who may require a reason thereof, and forced by the gainsayings of the enemy, to defend the same.

Secondly, in respect of the truth. And that,

1. When it is openly resisted and gainsaid of a peruerse generation, not onely priuately and indirectly: and when,

2. By the suppressing thereof, the glory of our God is necessarily impeached, the power of religion vndermined, &c. otherwise in matters

Wherein we may be silent.

1. Of difference, which reach not thus far, we may be silent, respecting the peace of the Church, and dealing rather with our God in prayer for the reformation of such breaches, and by all priuate and peaceable meanes, rather enduring an inconuenience or couering an infirmity, then by any publike opposition, making a rent and diuision in the Church of God:

2. As also, if our persons rather in malice are aimed at, then the truth oppugned, we may auoide the rage, by flying, concealing, &c.

3. At leastwise, though we be not altogether silent: yet so far we may conceale the truth; 1. As it is not demanded: 2. And may satisfie the honest purpose of the questioner: 3. Yea, may happily, by stumbling of him, and turning his edge vpon another, so thereby diuert his malice from our selues. So did our Sauiour put the Pharisies and Sadduces together, and thereby escaped. So did he for a time goe aside, and walked no more openly, neither committed himselfe vnto them, because he knew what was in them, and his time was not come.

Nay, may we not shape such an answer to our aduersary, not only to conceale part of truth, as *Samuel* did.

1. Sam.

1. Sam. 16. but euen to giue vp the wicked to their owne counsels, that will not obey the truth; bidding them goe vp and prosper, as *Michaiah* did, 2. King. 22. yea in an holy derision, vpbraiding their carnall confidence: *Reioyce oh young man, and take thy fill.* Eccl. 11. And seeing they will not be reclaimed, and hate to be reformed: may not *the prudent keepe silence* in such euill times? 2. Chron. 2. Amos 5. Or so only speake, as to leaue the incorrigible to their lusts, ceasing to rebuke a scorner, that we may wisely auoid his hatred, and so pronouncing the wrath of God against him, in yeelding him vp to his owne lusts; as that he may blesse his soule in this fearefull liberty, and we by this wisedome may maintaine our holy liberty. Oh that we were wise to consider of these things, and to whom the arme of the Lord shall reueale them. *For the waies of the Lord are righteous, and the iust shall walke in them, but the wicked shall fall therein.* *Prou. 9.* *Ose 14.*

As for the *changing of our features and habits* for a time, to auoid vnnecessary trouble: herein, I take it, we may thus far be iustified. As though

Names and habits whether they may be changed, and how far. Names not to be changed.

1. *Not to change our names.* And that because they are of a *diuine* institution, as well as *ciuill*; imposed not only to make *distinction* of our persons from others, but to be *witnesses*, and *pledges of our profession*, and both *memorials* of Gods former mercies towards vs, as also *euidences* of Gods euerlasting couenant with vs, to be our protector and preseruer for euer. And therefore not to be denied if we be demanded the same, lest therein we *deny our faith*: neither to be changed, because our profession must not be changed. Especially seeing by deniall, or changing, we shall not onely not aduantage our selues to the thing we intend: namely, not to be knowne, seeing by other markes of proportion, or complexion, we may be bewrayed: but being discouered, we shall hereby adde vnto our affliction, not only being iustly exempted out of Gods protection,

by

by reiecting the badge thereof, our names, but expoſed alſo the rather to the rage of man, as being tainted hereby with diſſimulation, &c.

Abrahams name changed and no warrant, becauſe this was done by God, and the caſe different.

Adde we hereunto, that not only we haue not any preſident in the Scripture for the like in this caſe, but alſo this changing of names is practiſed by ſuch, as, either in their iudgements, or liues, or both, deny the Lord that hath bought them, namely Ieſuites, Seminaries, Theeues, Couſeners, &c.

Feature.

For *our feature*, ſo farre as that may be altered by changing the faſhion of the haire, beard, &c. this being but ciuill, and differing according to the diuers guiſe of each nation, ſo no painting or diſſiguring, abhorring to nature, or denied by ciuility, and religion, be added; I ſee not but this liberty may be vſed, in a caſe of neceſſity, for the preſeruation of life: ſo it ſtand with our callings, and tend to Gods glory.

Apparell may be changed.

The like we may determine concerning *change of apparell*, as being a ciuill thing, and therefore both ſubiect to a religious end, the preſeruation of life, with a good conſcience, and alſo ſubiect to change, according to the diuers guiſe of nations, callings, condition, and occaſion, of proſperity, or aduerſity, keeping our ſelues within the bounds of our Chriſtian liberty, becomming all vnto all; as to win others, ſo to preſerue our ſelues for their good; as moſt deſirous to be with Chriſt, which is the beſt of all, & yet ready to follow the Lord in any good occaſion, for the preſeruation of life to benefit the Saints, and make ſure our owne election: *Prouided* that we,

1. *Phil.*

1. Keepe our ſelues within the compaſſe of our religious, and ciuill callings.

Deut. 22.

2. That we change not that which is vſuall to the *other ſex.*

3. That wee *deny not our profeſſion*, if this meanes will not conceale vs, being demanded particularly.

4. That wee ſimply intend, in our preſeruation, Gods

Gods glory, for the benefiting of others.

A fourth occasion of this false imputation that wee haue left our first loue, is our *discretion in reproouing sinne*, when either wee cease to reproue scorners, although our soules doe not cease to weepe in secret for them, and our contrary conuersation is a conuiction of them, or reproue priuatly, and generally: If in publike, yet making difference of persons in regard of their calling and quality of their sinne; sauing some with feare, and yet raising vp others with the spirit of meeknesse, Gal. 6. 1. &c. A fourth occasion, is the vse of spiritual wisedome in reproouing for sinne.

1. Which imputation how vniust it is, may appeare by the rules of the holy Ghost; 1. Tim. 5. 1. Mat. 19. And also.

2. By the *practise of the Saints: Nathan.* 2. Sam. 12. *Paul:* Compare the practise in reproouing the Church of Corinth, first Epistle 11. chap. and the Church of Galat. 3. chap. but aboue all, the practise of our Sauiour is peereleesse, in his different reproofe of the Scribes and Pharises: Mat. 23. Luke 11. and of his disciples. Mat. 8. Mat. 26. 27.

A fift occasion of this vniust challenge, that wee may loose our first loue, is, when the hand of God lying heauily vpon vs in some outward emptying, because our estate is decayed outwardly, therefore the world concludes a decay within: especially, if wee surcease in a measure such dueties of charity, wherein before when our cup ouerflowed, we abounded towards others. Which by this may appeare to be most vnrighteous; because it is the purpose of the heart which God respects, which may bee no lesse open to our brother, though our purse bee straitned, yea beeing scanted of this outward deuotion, may be more enlarged in spirituall almes, to procure mercy for the soule, and contentment in all estates: Act, 3. 6. A fift occasion, is outward and inward afflictions. 2. *Cor.* 8. 12. 13. A sixth occasion, is the honest prouision for our families. 1. *Tim.* 5.

A sixth occasion there is also of this false imputation, when we rectifie our charity by wisedome to our selues

selues, so distributing to others, as that we prouide for our owne, lest we be worse then infidels, and so louing our neighbour, as that wee prooue not cruell to our selues; so diuiding to others, that wee preferre the houshold of faith, Gal. 6. 10. both doing the best good, and, as wee may, continue and hold out longest therein. For which, seeing we haue the warrant of the holy Ghost, as we ought to auoyd all appearance of this euil by moderation, in our procuring and vsage of these things: so need we not feare hereby any cooling of our loue. Onely make we this vse of this vniust imputation as to suspect our selues inregard of our carnal loue, and to try our abyding in the loue of God, by such a loue vnto our selues, as may prouide for the flesh, to the humbling and mortifying of the same, as may further our selues and others, to those durable riches, which are at the right hand of our God for euermore.

A seuenth occasion to this vniust challenge, that we haue lost our first loue, is the vse of our Christian liberty in things indifferent. *Act.* 10. *Rom.* 14. *1. Cor.* 3. *1. Tim.* 4 5. *Tit.* 1. 15.

Lastly, wee may be falsely charged to haue left our first loue:

When encreasing in knowledge of our right in Iesus Christ, and from him in these outward things wee take liberty for the vse of some things, (which before wee refrained, as being either not informed, or not throughly resolued concerning them) either because they are indifferent, and so are *all ours in Christ*, and being sanctified by the word and prayer, may be lawfully vsed, seeing *to the pure all things are pure*. Or else being simply good, are now of conscience to bee embraced, and cheerefully practised, that they may further vs to the chiefest good. Which, how false an imputation it is, seeing the rules of the Word, and practise of the Saints haue made good: 1. Cor. 9. Gal. 2 &c.

The right vse of Christian liberty in things indifferent. *Phil.* 1. 9.

Therfore let vs not feare the cooling of our loue, in the vse of this liberty, so that our consciences be perswaded, and practise warranted by *these rules*: namely first,

1. That the meanes of our encrease in knowledge be the *word of trueth*, not the *authority of man*.

2. *That*

2. *That wee be able to diſcerne betweene things that differ:* not ſtumbling as euil things vnder the pretence of indifferencie; not ſubiecting things ſimply good, to the nature of things indifferent, making the neceſſary worſhip of God, a matter of indifferency, as the preaching of the Goſpell, catechiſing, faſting, &c. yea thruſting out the ſubſtance of holineſſe for the complement thereof. That as wee deſpiſe not order, ſo it further true deuotion: ſo we reſt not in the outſide and make an idole of bodily ſeruice; Rom. 14. 1. Philip. 9.10.

3. That in this liberty we offend not our Chriſtian brother: neither the Magiſtrate, by refuſing what hee lawfully impoſeth; nor the weake brother, by not informing him in the true vſe of theſe things; or vſing what may juſtly giue occaſion, either of doubting in faith, or corruption in life: 1.Cor.8.Rom.14. *Rom.13.*

4. That herein alſo wee not onely auoyde what may hurt, but in all ſpiritual wiſedome doe that which may further to the beſt good, euen the ſaluation of the ſoule: 1.Cor.9.

5. And all this to the onely praiſe of our glorious God, through Ieſus Chriſt: 1.Cor.10.31.

Thus may wee bee falſly charged to haue left our firſt loue, and thus may we be eſtabliſhed againſt theſe falſe imputations.

But ſay, what others faſten vpon me, that I feare in my ſelfe, I feele not that joy and inward comfort I ſometimes had: thoſe ouerflowings and extraordinary ſweetneſſe, though I faint after them, and refreſh my ſoule with the meditation thereof, yet I finde them not ſo abound and runne ouer, as in former times: may I not hereby conjecture, that I haue loſt my firſt loue? nay may I not feare that all is loſt? 8. Whether want of feeling of former comforts may be a juſt imputation that we haue left our firſt loue.

Nay now I finde it contrary with me; inſteed of joy I am ouerwhelmed with ſorrowes, inſteed of Gods gratious preſence, I feare hee hath forſaken mee, I

haue no answere in prayer, no comfort in any duety; the sorrowes of the deepe doe seaze vpon me, and the jawes of hell doe gape vpon me.

Surely the Lord giue thee wisedome heerein, that thou doest not wrong thine owne heart, and prejudice the wisedome and mercy of thy God.

1 Remember that thou liuest by faith, & not by sense; 2. Cor. 3. 7. though thou seest no outward meanes, yet thy faith will assure thee, that God is able, & will prouide him a sacrifice, Gen. 22. Yea though thou hast no inward feeling of comfort, yet shalt thou trust in God, euen though he kill thee. *And* this is the victory of thy faith, euen to beleeue aboue feeling: thus is thy faith perfited, euen laying holde on things not seene, when it is depriued of the sense of things past, & present. *And* may not thy God withdraw these comforts from thee, for the further tryal of thy faith and loue vnto his Maiestie; that though thou want that comfort which heretofore thou hast had, yet stil thou canst giue glory vnto thy God, in beleeuing his word, and enlarge thy loue vnto his Maiesty, euen when he seemes to haue forsaken thee? *And* canst thou haue a better tryall of the power & purenes of thy faith, then aboue hope to beleeue vnder hope in the promises of thy God, subiecting thy chiefest good vnto the glory of thy God? and through want of present sense being guided to forget what thou hast enioyed, lest through spirituall pride thou mightest rest therin, & rob God of his glory, thou doest the rather make haste to that which is before, by the power of thy faith seeing a farre off, yea, laying fast hold on eternall life, by renuing thy strength in Iesus Christ? And seeing wee are now assured of the trueth of our conuersion, by this seale of Gods loue shed abroad in our hearts, working in vs a feare of his Maiesty, and refreshing our hearts with vnspeakeable cõforts: haue we now such need of the continuance of them, as if all were lost because we still feele them not:

Gods prouidence discouered herein. *Iob.* 13. 15.

Heb. 11. 1.

Rom. 4. 20.

or

or we could not goe forward without the daily ſence thereof? will we ſtill be children, that haue neede of dandling and entticing with ſuch toies, or rather are we not growing to be men: and ſo to be hardned with trials and ſtrange abaſings. And is it not beſt to be abaſed within, that ſo we may be fitter for any outward emptying. Is it not fit to be a while diſuſed of theſe ſpirituall ioyes, that ſo we may moſt hunger after euerlaſting ioy, that we more earneſtly labour and haſten thereafter. And may we not giue our God iuſt cauſe to withdraw his countenance from vs, by falling into groſſe ſinne, doting on the fading ioyes of the world, &c. and ſo we may be ſo wiſely ſcanted of perfect ioy, as that ſtill we ſhal be recompenced with what is fitter for vs for the preſent, with what may further vs to eternall comforts.

Is not the Lord herein wonderfull, that by withdrawing ſenſe of preſent ioy, he both purgeth vs of ſuch euils as may corrupt the ſame, namely ſpirituall pride and ſecurity, and alſo cauſeth vs hereby to lay faſter hold on Ieſus Chriſt, who only muſt perfect the worke that is begun in vs? And canſt thou expreſſe thy loue in greater meaſure vnto thy God, then to loue him then, when he ſeemes to haue forſaken thee? then to follow after him when he ſeemes to run from thee? doth not this aduance the ſincerity of thy loue? doth not this exceedingly approue thy conformity to thy Sauiour, that as he was contented to be abaſed in himſelfe, yea to become of no reputation, that thou maiſt be accepted; ſo thou art contented to be emptied, that God may be glorified, thou canſt willingly want preſent comfort, that thy God may haue vnfained worſhip: when now, not ſo much for thine owne ſake as for his glory, thou doſt beleeue in him, when though he kill thee, yet thou wilt truſt in him? And canſt thou be a looſer, where the Lord is ſuch a gainer by thee? canſt thou leaue thy loue, when the Lord

doth purpose to trie the soundnesse of it, when the Lord prouoketh thee to liue by faith; when by the power of faith he will thus enable thee to lay hold of eternall life.

Note. Surely as this is the life of faith to exceed present sense; so this want of present comfort thus conceiued, and applied, shall be both a meanes to enable thee to make better vse of such ioy, when the Lord shall againe turne his countenance vpon thee: and in the meane time minister exceding comfort vnto thy soule that thou dost constantly beleeue in, and vnfainedly

Resolution herein. loue the Lord thy God. And therfore doubt not herein of any decay of thy loue vnto thy God, because the Lord in his wisedome, for thy triall, withdraws some

8 present pledges of his loue from thee. *For* neither couldst thou endure at all, in thy sense of this want of present comfort, if thy God did not secretly vphold thee with inward and vnspeakable consolations. *And*

9 in that thou discernest want of ioy, may it not be so

Note. much becausе thou wantest that which thou hast had, as that by faith thou apprehendest that vnspeakeable ioy which thou hast not: which that it doth euacuate and empty thee of sense of present comfort, it is no more maruell, then that the glorious light of the Sun should obscure the light of a candle, or that a drop shold not be discerned being cast into the main ocean.

Only for thy full satisfaction herein, examine thy heart in this case, by these rules;

Triall hereof. First, that *thou hast not giuen thy God iust occasion to withdraw these comforts from thee: either.*

Occasions of leauing our first loue, 1. By not prising them highly, and inualuably:

2. Or by not being throwly humbled with them: or

3. Through beholding of the Sun when it shined thou wast dazled and puffed vp therewith.

4. And so didst not imploy them to the best vse of thy Master, aduancing his glory, and to the good of thy brother.

5. Either

5. Either thou didſt meaſure the infinite loue of thy God by them,& ſo didſt ouerrate theſe comforts.

6. Or elſe thou didſt corrupt them by mingling them with the fleſh, and making them ſerue the luſts thereof.

7. Either thou conceiuedſt baſely of the meanes that conuaied theſe comforts vnto thee, namely, the miniſtery of the word,dreaming of reuelations and extraordinary meanes,

8. Or elſe being ouerioyed with theſe comforts, thou becameſt preſumptuons and idle,neglecting thy calling which God hath appointed to humble thee, and thereby to fit thee to greater comforts.

Or if thou haſt giuen thy gracious God iuſt occaſion(as who doth not) yet ſtill thou art ready to iuſtifie thy God, and condemne thy ſelfe, and therefore here

Secondly,examine thy iudgement and *affections* in the want of theſe preſent comforts.

1. Yet that thou eſteeme not thy caſe deſperate for want of them:Neither,

2. Be ſo contented with this diſpenſation of thy God,but that it reioyceth thee vnfainedly to remember whatthou haſt felt,and ſo eſteem thy caſe formerly better then now.

That thou acknowledge it iuſt with God to ſtrip thee of this meaſure,yea that thou haſt deſerued vtterly to be forſaken of him.

3. Yea it reioyceth thee at the heart to obſerue the happy end glorious condition of ſuch excellent ones that are rauiſhed with this loue of Chriſt, that are thus enflamed with zeale of Gods glory, walke thus cheerfully and conſtantly in their holy calling, that ſo though thou haſt cauſe to mourne for thine owne particular, yet withall thou canſt reioyce for the publike ioy, and ſo intereſt thy ſelfe hereby in the ſame.

4.Thou

4. Thou doſt vnfainedly mourne for the want of this gratious aſpect, and withall

5. Doſt vnfainedly hunger after the returne, and increaſe thereof. And to this end

6. Doſt vſe conſcionably, and reioyce in, the meanes of the preaching of the Goſpell, and effectuall prayer for the recouery of the ſame, Cant. 1. & 5.

7. Yea doſt labour to confer with the Saints, and holy ones, making triall of their feelings, and quickning thereby thy dulnes, by prouoking their prayers &c.

8. And waiteſt patiently the leiſure of thy God, for the returne of comfort, as may ſtand with his glory reſoluing thy ſelfe, that his grace is ſufficient for thee.

Thus if thou art reſolued in thy iudgement, and art thus eſtabliſhed in thy affections,

The leſſe thou feeleſt the loue of thy God, the more is the triall of thy loue towards him; and the more he tries thy loue, the more is his loue towards thee, and therefore thy loue to him muſt needs be enlarged: which thou doſt expreſſe by thy faith, in beleeuing beyond thy feeling, and hereby giuing glory vnto God, thou doſt grow in his fauour: by the power whereof thou art increaſed in his obedience, and ſo followeſt hard after the marke, to obtaine that crowne of glory.

If now it ſhall pleaſe thy gratious God to humble thee yet more and more, and ſo leauing thee yet further to be buffeted by Satan, who will now ſtep in to take aduantage of this thy iealouſie, and doubting of the loſſe of thy firſt loue, thereby to call in queſtion the truth of thy conuerſion. And ſo inferring that thou haſt been vtterly deceiued, that all thy former labour hath been in vaine, ſhall thereby confound all thy preſent hopes, and ſo prouoke thee to a kind of deſpaire, as if now it were in vaine, or too late to begin againe; and ſo hereby procure thee to neglect the true meanes

as

As being that which rather will now more condemne thee, and ſo ſhall tender thee the vſe of carnall remedies, either for the preſent comfort of thy appalled conſcience, or at leaſt to dampe and lay it aſleep in deſperate ſecurity.

That thou mayſt now reſiſt the deuill, and gratiouſly preuent an vtter and irrecouerable downefall, haue thou alwayes in readineſſe theſe preſeruatiues.

First, that thou neuer waſt, neither canſt euer be ſo low brought in this pit of deſpaire; but that thy bleſſed Sauiour taſted farre more deepely of this cup for thy ſake, when his ſoule being heauy vnto the death, he cryed out in the anguiſh and bitternes of his ſoule, that his God had forſaken him: And ſeeing he is ſuch an high Prieſt, as therefore was ſubiect to our infirmities, that he might haue compaſſion on vs, and ſanctifie all our greateſt infirmities and abaſings vnto vs, by theſe his ſufferings: ſeeing hee was therefore thus tempted, that he might ſuccour vs in our greateſt tentations; and by his agonies hath taken away the ſting of our greateſt afflictions, that ſo they ſhall not onely not hurt vs; but alſo prooue gratious preſeruatiues vnto vs, to preuent worſe euils: ſeeing hee hath ouercome that heauy diſtreſſe, and now triumphs for vs in Heauen, and makes continuall interceſſion for vs, in our greateſt emptyings; ſeeing his fulneſſe of joy is ours already in title and poſſeſſion; yea, ſo farre in vſe as may fit vs to the like fulneſſe: therefore, alſo in Chriſt are we more then conquerours, and that wee may haue experience of our glorious victory in him: therefore it pleaſeth our good God to leaue vs thus far to this heauy diſtreſſe; that ſo in theſe our ſufferings, wee may bee conformable to our Head, and thereby haue a teſtimony, that wee are his true and louing members, who in all our ſorrowes had his portion at the full. And ſo ſuffering with our Sauiour in this bitter agony, we may not onely as liuely members fulfill

1. Remember the ſufferings of thy Sauiour &c.

His glorious conqueſts.

in our soule and body, the sufferings of our Sauiour but seeing he is now gone vp, and will draw vs all after him; therefore will he also plucke vs vp vnto him, euen out of this horrible pit; and make our triumph and victory to bee more glorious, by how much wee haue endured with him, and for him greater afflictions.

2. That it is an argument wee are truely conuerted, because Satan chalengeth the same, and seekes to reenter,

Especially if we consider, that were wee not pluckt out of Satans possession, did not the stronger man now possesse vs, we should be quiet and nouzelled in security. That strong man would not now seeke to reenter in againe; hee would not thus question and labour to confound our blessed hope, if our hope were onely in this life, because now wee are trauayling towardes Heauen; therefore doth hee thus labour either to disappoynt, or at least to interrupt our journey thither, and at least hereby to make it more vncomfortable and tedious vnto vs. And is it not good for to haue this experience of his malice, that so wee may still be put to the tryall of our sound walking in this way, that we may walke more humbly and watchfully with our God, that so we may more heartyly faint and long to be at our journeyes end: that so we may make more speed to come to the wished hauen? Doeth not our wise and gratious God turne about this malice of Satan in troubling vs within, to preuent many worse baites and allurements of the world, and the pleasures thereof, which might happily more distract vs outwardly, and hinder our journey, which happily would take more place with vs, if we failed with a constant gaze of inward peace and joy. Is not this an vndoubted testimony of the soundnesse of our conuersion? Is not this a gratious meanes to growth and perseuerance? If now in the next place, it shalbe suggested, that thogh indeed our Sauior Christ endured such bitter agonies, yet he was God, and so by the power of his Deity, ouercame these extremities: as for vs, we may not presume vpon any such power, and therefore may not

3. That these inward blessings preuent outward baits of pleasure.

expect

expect the like iſſue? Conſider wee that whatſoeuer power the Lord Ieſus was inueſted withall, it belongs alſo vnto vs, becauſe Chriſt is ours; and the ſame power which raiſed vp Ieſus from the dead, will alſo raiſe vs vp out of our loweſt abaſings. And therefore, howſoeuer wee cannot yet bee perſwaded of the particular will of our God in our preſent recouery: howſoeuer this ſenſe of our owne vnworthineſſe may for the preſent ſtand between the ſight of Gods loue and our faith, that we cannot apprehend what wee ſo heartily deſire, yet let the power of our faith breake through the fogge of our deſert, and aſcend freely to the power of God, perſwading our ſelues that our God is able to recouer vs to what we would, or at leaſt to ſuſtaine vs in our greateſt extremity. And,

3. That God is able to deliuer vs.

Haue we not a liuely euidence hereof euen from our preſent condition, whether we conſider our vnworthines, which ſeeks to blind the eye of our faith, or reſpect our preſent abaſing, which intends to ſink vs in deſpair: for if we ſhal lay to hart what we haue deſerued, might we not long agoe haue been plunged into the ſenſe of theſe torments which now wee feare? might not hell haue deuoured vtterly, which now doth but gape vpon vs. Nay if wee ſhall acknowledge vnfainedly our preſent deſert, might we not be giuen vp to a deeper meaſure of diſtreſſe, then poſſibly we could beare? might we not breake out into more deſperate blaſphemings and horrors, to violence againſt our ſelues, then yet by Gods mercy wee are left vnto? ſurely if wee conſider what Satan would haue, we may build vpon it; that as it is our damnation which he aymes at, ſo hee cares not how ſoon he finiſh his work, that ſo he may haue more worke to encreaſe his own damnation. He would not be contented to ſcarre vs onely with the feare of hell, but his deſire is to fill vp hell with ſpeed, & ſo to plunge vs in irrecouerable torments. And therefore as we may behold here the power of our God in bridling Satan,

1. Prooued from the ſenſe of our preſent decay.

2. From the conſcience of our deſert, and ſo what we might haue fallen into thereby.

4. That God is ready to deliuer vs, and willing to helpe vs.

not that he hath not his full swing at vs, that yet wee are not past hope. So if we shall lay hereunto the conscience of our vnworthinesse, wee may safely conclude, that the loue of God appeareth also in this his dispensation, not dealing with vs according to our deserts; but in this shew of his anger, remembring mercy, and sustayning vs by his mighty power from sinking vtterly.

And therefore, that we may hence gather this conclusion, that though we fall, yet wee shall rise againe; because the Lord puts vnder his hand, seeing Satan will now put hard to vs, that the time is past, that our hope is perished from the earth; therefore learne wee thus to expell these fiery darts.

First, consider wee that Satan is a lier from the beginning, and therefore conclude wee that the time is not past. The rather

5. That the time is past.

2. Because wee must know that the times and seasons are in the Lord, onely to dispose and determine of; It is councell to Satan presumption so to conclude.

3. Wee haue hereby a gratious euidence, that the time is not past: because wee yet liue, and are capable of mercy, and the meanes of mercy are yet tendered vnto vs; yea, wee haue need of Gods mercy, we feele the want of it, and therefore it belongs vnto vs: now is the time to be partaker thereof, seeing our God is an helper in the needfull time of trouble: Nay, we heartily desire it, and neglect no meanes to obtayne the same, seeking this comfort where it may be found: and therefore they that seeke, shall finde, and if wee knocke, it shall bee opened vnto vs, our will to bee deliuered, as it is of God, and not our selues, so being his gift, hee will perfect the same in fulfilling our desires; it argues him willing to helpe vs, because hee giues the will to desire it, and our will shall bee accepted, till he accomplish it.

If yet our gratious God differ to helpe vs; If happily

pily our afflictions encrease, euen while we seeme to be deliuered from them. If the more we pray the lesse comfort we find, the more we are put off, the more Sathan rageth, and so happily prouokes to impatiency or deiects with distrust. Know we for a certainty, that the more the diuell fareth the shorter, is his time, the more we pray and obtaine not, the more is obedience tried. That we pray because we are commanded, the more is our faith tried, that we can wait on our God with patience, that so patience may bring forth his perfect worke. The lesse comfort we haue for the present, in any seruice of God, the more is behind in the acceptable time.

6 The stronger the temptation, the shorter and more comfortable issue.

Meane time know we, that it is no meane portion of comfort to hunger after Gods countenance though yet we haue it not; It cannot but yeeld sound comfort to the poore soule, to be contented with the will of God, yea though the Lord should kill him, yet not to cast away his confidence: and yet to obey his will in hungring after a further measure, that so it may be vnto vs as we doe beleeue.

And shall beggars be their owne caruers herein, doth not God know what is fittest for vs. Haue we not prouoked our God to deale far more sharply with vs, and is it not his mercy that we are not vtterly consumed, are we fit to be comforted, before we are healed? And do not our great sinnes require a sharpe cortasiue can we be brought to sound repentance, till we be cast out of our selues, and that by a sentence of death; euen by the terrors of hell must we not haue some sence of what we haue deserued, that so we may by repentance auoide the vengeance to come. And may it not now so fall out that the Lord will not heare our prayers, because we regard iniquity in our hand, shall Israel preuaile, while the excommunicate thing remaines. Are we fit for the comfort and ioy of Gods fauour so long as our sinne stands before him to grieue his spi-

7 This serues to renue and trie the soundnes of our repentance.

rit, muſt he not goe vnto his place, that we may ſeeke him diligently?

8 God knoweth what is fitteſt for vs, and he doth what is beſt for our preſent condition to bring vs to repentance

And therefore in ſtead of complaining on God, that he hath done vs wrong herein, let vs in the name of God complaine againſt our ſelues, What is it which he could haue done, which he hath not done vnto vs? And what haue not we done againſt him which we ſhould not doe: how haue we not in all things requited him euill for good. And therefore in ſtead of deſiring comfort, let vs ſearch and trie our hearts how we haue offended our gratious God, let vs iudge our ſelues that we may not be iudged of him: ſo ſhall we take Satans office out of his hands in accuſing of our ſelues, ſo ſhall we ſtop his mouth, and confound his malice, and making hereby our way vnto the throne of grace, we ſhall find the blood of Ieſus to ſpeake better things for vs then the blod of *Abel*, firſt to waſh vs thorowly from our ſinnes: and then to miniſter ioy and gladnes vnto our ſoules.

9 The way to preuent ſatans accuſation is to accuſe and iudge our ſelues.

10 That we are not the greateſt ſinners.

For our further comfort herein: becauſe when we are about this practiſe of iudging of our ſelues, and the Lord by this inward rod drawes vs thereto: It is now Satans policie to keepe vs in theſe diſtractions, and ſo to ſucke vs in deſpaire, by perſwadings that our caſe herein is ſingular! Either none are ſo grieuous ſinners as we are, or elſe none ſo deeply plunged in this extremity as our ſelues.

Therefore learne we this, to reſiſt his fiery darts.

Firſt, though we ſhould be the greateſt of all ſinners, yet ſhall the mercy of God appeare the greater in pardoning ſo grieuous a ſinner, more glory ſhall redound to his name, in being ſo incomparably mercifull: more loue is due from ſo great a ſinner, more care to pleaſe ſo bountifull a Father.

Secondly, it will not appeare that we are greater ſinners then any: ſo long as we feele our ſinnes and deſire to be eaſed of them: ſeeing theſe two things make

make vp the measure of sinne: either not to feele sinne at all, by reason of hardnesse of heart, and the conscience being past seeking, or else to despise and reiect the remedy against sinne: though we haue some sense thereof either through Pride that we need it not, or through despaire that we thinke it will doe no good.

Who is the greatest sinner?

Thirdly though we are not the greatest sinners in comparison of others: yet shall it not be amisse to comence our selues to be such: partly because we know our owne estate best, and not others; and therefore in this respect we may esteem our case more hainous then any other: and partly because we are more enflamed with the loue of Christ, and so in the abundance of his loue doe discerne our vnworthinesse and corruptions more and more in our selues. That so still we may more deny our selues, and labour to be found in Christ, not hauing our owne righteousnesse: ought we not in charity to thinke others better then our selues, may we not hope the best of the worst, because the Lord may recouer them: And is there any outwardly so vile, but that our hearts tell vs we find far more fearfull corruptions within vs, then possibly we can challenge others by that which appeareth outwardly: and shall not our charity to others call vs more into our selues, that so we may more narrowly search our owne hearts, more iudge our selues, that we may not be iudged of the world? shall not the sence of our vilenesse make vs more compassionate vnto others, that so the Lord may haue compassion on vs? And can we be too vile in our eies, that so we may hunger more earnestly after the mercy of God? And therefore though others may be greater sinners then we, yet is it wisedome for vs to feele our selues to be the greatest, that so there may be no place left for going further on the score, that we may now thinke it sufficient that we haue spent the time past yea too much that we haue already so prouoked our God, that we may not differ our repentance

11 It is not vnprofitable to commence our selues to be the greatest sinner.

pentance any longer, that the mercies of God may not be reiected of vs. If we wisely consider the policy of satan herein, howsoeuer he lay to vs that we are the greatest of all sinners, yet hereby he intends to plunge vs deeper in sinne, to driue vs to despaire, that so we may despise mercy, & so depriue our selues of the possibility of it. And therefore to admit wee were the greatest sinners, though we feele our selues to be in worse case then any, this shall be a meanes to be more emptied in our selues, the more to faint after the mercy of God in Christ Iesus. Nay is it not satans policie by perswading vs that we are of all sinners the chiefe, if he cannot plunge vs in despaire, yet to make vs secure and careleſse: We know the worst, and therefore let vs make no bones of sinne, let vs not trouble our selues with any such reckoning, Gods mercies are greater, Christ merit is sufficient, doe we what we can Gods purpose can not be altered. Thus doth satan play vpon the left hand, & on the right, now vrging to despaire, because neuer any so bad as we, then prouoking to presumption, be we neuer so bad. And doth not our wise and gracious God bring light out of this darknesse, that because we are so vile therfore we may not presume any further. It is the wōder of Gods loue to tender grace to so great sinners, and shalbe the glory of our father to giue hope to such castawayes: it shall be our greater comfort that he accepts such forlorne wretches: It shall be our greater care now to redeeme the time, and to labour more abundantly in more powerfull obedience, to testifie againe our loue to so exceeding bountifull a Sauiour. And shall we then doubt that our God will againe receiue vs into fauour, who hath so freely loued vs being his enemies. And therefore,

To this end call to mind former mercies.

Be we wise now to call to mind the dayes of old, remember we that the fauour of God hath formerly shined vpon vs, meditate we of the wonderfull things that

that the Lord hath done for our soules, and can the Lord forget to be mercifull? shall the couenant of the day and night be broken, that then should not be day and night in their season. Then may the couenant of the Lord be broken with his seruants; surely al the armie of Heauen cannot bee numbred, neither the sand of the sea measured, so will the Lord multiply his mercies vnto his children, so will he neuer faile them, nor forsake them: though a mother should forget the fruit of her wombe, yet wil I not forget thee, saith the Lord, though I correct thee in iudgement, yet will I not vterly cast thee off: Ierem. 30. 11. saith the Lord: for I am God in the midst of thee, whom I loue, I loue vnto the end: Ioh. 13. 2. and therefore for a while haue I forsaken thee, yet in euerlasting compasions will I gather thee againe, Esay 54. 8. As I haue sworne that the waters of *Noah* shall no more goe ouer the earth; so haue I sworne, that I will not be angry with thee (for euer) nor rebuke thee (to thy destruction) yea well may the mountaines remoue, and the hils fall downe; though heauen and earth shall passe, and the night and the day shal be no more: neither yet shall the couenant of my peace fall away sayth the Lord that hath compassion on thee; for my word endureth for euer; I haue sworne by my holinesse, that I will not faile *Dauid*.

Ierem. 33. 20. 21, 22.

Heb. 12 3. *Esay* 49. 15.

13. That all the Saints haue drunke of this cup vnto thee.

And what shal then separat thee frō the loue of God, shall thy greatest sins serue to magnifie the loue of God vnto thee. Oh, but here Satan doth reply that herin thy case is singular, neuer any so deiected and cast down as thou art: the saints of God haue passed their time more cheerfully, they haue been confident in God, resolut of his fauour: they haue been heard of the Lord, in their greatest extremities, they haue been deliuered & reuiued again: and therfore, seing thou remainest stil in this agony, & canst find no cōfort, hath not the Lord forsakē thee, that reiects thy praiers, that neglects thy teares, seeing thy afflictiō encreased, thou seest no end therof.

Surely the Lord giue vs vnderstanding in al things, say our case were such as neuer were any like vnto vs, yet may not the Lord doe with vs what he will? if he should cast vs into hell, should we not desire his glory aboue all things? And if by this our greater abasing, he intends to propose vs as ensamples to them which shal beleeue in time to come, to make vs presidents of his exceeding mercies; shall not he haue the more glory, and we naue the more comfort in the end? And yet for our present comfort herein; is there any tentation here befallen vs, that belongs not vnto man? that the Saints of olde haue not gone before vs in, that euery childe of God, more or lesse, must certainely vndergoe: nay, haue not many of Gods children exceeded vs in this tentation; consider wee the example of *Iob* and *Dauid*, of *Ieremie* and the rest? haue not the venome of Gods arrowes drunke vp their spirits? haue they not broken out into many bitter complaints and blasphemies, through the extremity of their paines? haue they not euen seemed to forsake the Lord, and giuen ouer their interest in his loue and goodnesse, Ier. 20. And hath the gratious Lord yet kept thee from these horrible out-breakings? or mayst thou happily bee left so farre as the worst? yet seeing our gratious God hath restored euery one of them; yea, then refreshed them when they haue bene at the worst, will he not also raise thee vp againe, oh thou of litle faith?

Iob.3.1.6.2. Psal 77.

If thou thinkest he will not, because he doth it not, consider how long this rod hath lien vpon thy betters, and canst thou not bee content to stay the Lords leisure as well as they; shall not the Lord recompence thy longer stay with more durable comforts? Had not *Dauid* these buffetings euen all his life? haue not many of Gods deare children beene exercised heerewith to their death, yea in their death haue been hereby stumbling to the world, as if they died desperately, vnto whom their holy life & doctrine was a condemnation, because

14 That God differs our restoring and refreshing in great mercy.

becauſe they would not bee reclaimed thereby; and ſhall this encourage to prophaneſſe, and exclude vtterly repentance, to ſee ſuch die ſo vncomfortably, whoſe life was ſo conformable to the word, ſo contrary to the world. And therefore though I cannot heere promiſe thee any time when the Lord will returne thy captiuity, and refreſh thee with former comfort; yet I dare promiſe thee that there is a time of refreſhing, Act. 3. 19. at hand. And whatſoeuer thy emptying bee now, yet then thou ſhalt be filled with the fulneſſe of God, and ſo enioy at his right hand pleaſures for euermore; yea all thy abaſings in this life, ſhalbe meanes to further and haſten thee thereunto; if thy afflictions are at the worſt, they will haue the ſooner end, and thine euerlaſting ioyes ſhalbe begun the ſooner; though it ſhould by thy death, yet thou ſhalt be a great gainer by it. And I dare promiſe thee further, that the Lord will lay no more vpon thee then thou art able to endure, 1. Cor. 10. 13. but will giue an iſſue with the tentation, that thou mayſt be able to beare it, though the righteous periſheth, and no man regards it, yet they are but taken away from the euils to come. Eſay 57. 1. 2.

2. They ſhall reſt in their beds, & ſorow ſhal flie away.

Only here let me adjure thee to ſtay thy ſelfe herein by theſe rules; Firſt, that thy God will not eſteeme of thee, as thou art in thy tentations, they proceed of Satans malice, and thine own infirmity; & therefore thy gratious Father will not impute them vnto thee: yea thou ſtriueſt againſt them, & condemneſt them, & therfore thy louing Father will not condemne thee for thē. 15. That we muſt not iudge our ſelues by our tentations.

Secondly, be thou wiſe to iudge of thy better part, thou ſtriueſt and canſt not preuaile, thou prayſt, and art not heard: what then, are thy prayers not heard at all, becauſe thy particular requeſt is not granted? Is not thy perſon euerlaſtingly accepted, and ſo a cuppe of colde water ſhall not looſe his rewarde? in the name of GOD I adiure thee therefore not to iudge

peremptorily of thine estate by any present or particular action or successe. Is not the Lord wise to turne thy sinnes to good, and will he then let thy true endeauours fall to the ground? though hee answers not thy prayer in yeelding thy particular request, yet doth hee not answer it better, in giuing thee still grace to pray vnto him, doth he not recompence thee bountifully in teaching thee patience to wait vpon him, and must not patience bring foorth the perfect worke? hadst thou not then need of patience, when thou hast done the will of God, that thou mayst receiue the reward: and what is the reward thou waitest for? is it only that thy prayers may bee granted for the present? mayst thou hereby happily haue thy reward already, and so to bee depriued of that great recompence of reward. And doth not the Lord begin this recompence in answering thy prayers to what is fit for thee? doth he not prepare thee to this recompence, by enabling thee hereby in patience to possesse thy soule, and to waite the good pleasure of God? doth hee not hereby teach thee to commit thy soule in well doing into the hand of thy gratious Creator, that so thou mayst work out thy saluation in feare and trembling, and so be made meet for that glorious inheritance.

To auoyd idlenesse, and walke faithfully in our callings, renuing our repentance for former failings.

3. And therefore let my admire bee precious vnto thee, not to disquiet thy selfe for delay of comfort, but rather to take heed of idlenes and curiosity, whereunto Satan will now labour to draw thee, as taking aduantage of thy dumpishnes and distraction. Be diligent in Gods feare, so farre as thou knowest in thy calling God hath placed thee in, & iudge thy heart soundly for former failings, and then I dare assure thee thou shalt not want comfort in thy obedience vnto God, if fit for thee for the present, and the more thou fittest thy selfe hereby for ioy, the sooner it shall returne, either in this life, if thy wayes are now more constant and more spirituall, or else in the life to come neuer to faile againe. But of

this more hereafter, and commenced, and especially in a treatise (if God will) to bee published to this purpose, called *the Cure of a wounded Spirit.*

If yet thou art doubtfull of thy abiding in loue: As thou maist decay; so thou art iealous of thy self herein:

I say vnto thee, Blessed is the man that feareth alwaies. *Prou.* 28. 13.

How to know whether we haue left our first loue.

And that thou maist be resolued, whether thou art deceiued or no, obserue for thy triall these markes thereof: which are apparant symptomes of the leauing our first loue. By these markes.

1. Know thou that if thou hast lost that peace of conscience, whereby thou wast wont to come with boldnes into the presence of thy God, and powre out thy soule in strong cries and teares vnto thy God, and so canst not pray with that euidence, as in former times, with that patience and constancy ouercomming thy God.

2. If thou groweſt fearefull of troubles, and vsest carnall policy to preuent them.

3. If thou groweſt worldly and couetous, withdrawing thy hand from the necessities of thy brother, and neglecting the occasions of charity, &c.

4. If thou groweſt negligent in hearing the word, contenting thy selfe either with none, or an vneffectuall Ministery.

5. If thou canst dispense with thy selfe in vaine sports and recreations, gaming, vaine talke, &c. where of heretofore thou madest some conscience, wasting thy time and wit in them.

6. If thou canst frame to all companies, and temporize with each, as presuming vpon thy protection, from thy Christian calling. Ephes. 5. 11.

7. If thou art afraid of death, and neglectest the daily and constant examination of thy waies, and holy duties in priuate, vnto thy God.

8. If thou canst so ioy in these earthly things, as ei-

ther not to feele a loathsomnesse in them, or not to vse them as sparkes to increase the fire of thy spirituall ioy.

9. If thou measurest the happinesse of the life to come, by that sense which for the present thou hast thereof: thou dost not liue by faith, and therefore thou hast left thy first loue.

Symptomes that follow the leauing of our first loue.

And for thy comfort obserue herein an especiall mercy of thy God, that there *will follow this losse of loue:*

1. *Inward trouble of conscience*, which will giue thee no rest, till thou hast resolued thy case with God, and recouered: Psal 6.38.&c.

2. Some outward *sensible stripe*, either in thy goods, person, children, to open thine eyes the better, and bring thee to repentance, Iob. 33.15.16.

3. Now the world will not faile to flatter thee, and as it were to owne thee, that so thou maist suspect thy selfe the rather.

4. And yet that thou maist discerne the worlds loue, thou shalt not want some mocke and reproach, to cast the durt of thy decay in thy face, that so thou maist be ashamed and confounded in this decay.

5. And happily thou maist be giuen vp to some *grosse sinne*, the more to discredit thee with the world, that so thou maist not be corrupted with the flattery thereof.

And therefore *thus thou maist recouer out of this decay:*

How to recouer first loue.

1. Rest vpon the *promises of thy God*, that thou shalt recouer, out of any effects that proceed from thence, and thy latter end shall be better then the beginning.

2. Meditate on the *former experience* of the ioy of the spirit, that so thou maist presse the Lord from his wonted mercies. Psal. 77. 1. Sam. 17.

3. Consider the meanes that the Lord vsed to plant this ioy and loue in thy heart, and by the same know, that he will renue this worke, and therfore at no hand be driuen from the meanes. Cant. 1. Cant. 4. 5.

4. Resolue

4. Resolue *that thy former estate was better then now:* Ose 2.8.9. and therefore returne to thy first loue a-gaine, that so the Lord may renue and increase thy loue vnto him.

5. Acquaint the *experienced souldier* with this thy estate, that so he may be a meanes to quicken thee againe.

6. Giue we not ouer our pursuit of these comforts: spare we no paines: thinke we all time too little, impose we extraordinary afflictions, as fasting, and so groning vnder the burden, and detesting our selues: giue we the Lord no rest, till he hath returned to his rest, and recouered our decaies. Cant. 5.

To this end vse we the meanes before set downe to recouer from Apostasie.

And be we comforted, that we shall not altogether loose our labour, though we haue left this loue.

How far we shall recouer.

1. Either we shall recouer what we haue lost in the same kinde, namely the like ioy and extraordinary comforts of thee

2. Or else if we haue it not in this fruit of our loue, yet we shall be sure to recouer in another kind, which shall be more profitable to further vs to happinesse.

3. As the lesse we feele this loue, the more we shall expresse our care to vse all holy meanes whereby we may recouer it againe:

4. The more we shall learne to liue by faith in the expectation of a greater measure,

5. The more compassionate thou shall be to others that are cast downe by this affliction, and so labour more earnestly to raise them vp againe; that so together with them, thou maist be perfected. Heb. 11. *vlt.* that so maintaining the fellowship here on earth, thou maist be better fitted to the communion in Heauen.

6. And as thou hast hereby greater occasion to aduance the mercy of thy God in not leauing thee alto-

gether

thee, in sustaining thee so wonderfully, and sauing thee for this thy decay, so shalt thou be prouoked hereby to trust more perfectly thy God, though he should abase thee further, not only in leauing thee to this inward triall of a languishing spirit, and eclipse of ioy, but as the manner of Gods prouidence is to prepare vs by these inward afflictions to outward troubles, for the further triall of our faith, and increase of his power and mercy in our protection and deliuerance. If now it shall please our glorious God so to lead vs through fire and water, to pronounce a sentence of death against vs, that we may not trust in ourselues, but in the liuing God which raiseth from the dead. That so after we haue suffered a little, we might be fitted to eternall ioyes: that so in our outward sufferings our inward consolations may abound? Is not here a gracious recompence of our former losse? Is not here a marueilous meanes so to restore the same? that God may haue the glory, that we by this meanes may be prepared vnto glory? shall not our loue be now gloriously tried in suffering for the will of God? shall it not die much more refined in enduring so great afflictions? shall it not hereby be purged of all selfe-loue and carnall respects, that so it may be fitted to fulnesse of ioy? shall not our patience here be tried, in waiting the good pleasure of our God, that so we may be perfect, and intire, wanting nothing. 1. Iam. 3. 4.

Surely how soeuer it fall, yet let it comfort vs that the holy Ghost doth not here challenge the Church of *Ephesus* that it hath lost all her loue, or that it hath absolutely lost her first loue, but only that it hath left it for a time, and therefore it may recouer againe. And it hath but left her first loue, not altogether is bereft of all loue: well may it leaue it first loue, but it shall not loose all.

And for [illegible] *take we* these rules that we [illegible] recouered, and

haue

haue regained true ioy and comfort of our [illegible]

1. If our ioy being restored, wee are also more enabled in the practise of godlinesse, growing more in grace, and in obedience to the word.

2. If our ioy bee daylie accompanied with sorrow for sinne, and feare of our selues that wee may fall againe, with more sobriety in the vse of worldly comforts, and more hunger after durable ioyes.

3. If wee are more weaned from the loue of the world, and take lesse ioy in the flesh, and earthly things: knowing no man after the flesh.

4. If we can reioyce in the further encrease of the Church, and flourishing estate thereof abroad, though it go not so well with our owne particular.

5. And can also weepe with them that languish abroad, though our owne cup run ouer?

6. Still submitting our selfe to the crosse.

7. And triumphing in our greatest tribulations.

8. If our ioy be powerfull, to raise vs daily from sinne, that so renuing our repentance it may be increased.

9. If it be sincere and pure, not so much resting in our selues, as that God may haue the glory, euen comforting our selues that for Gods sake principally we haue done his will, and not for any by respects vnto our selues.

And this is the last lesson to be obserued ou[illegible] Scripture: Namely;

That the Saints shall not loose vt[illegible] may leaue for a time their first lo[illegible] 2. Tim. 4. 19.

1. Because the Lo[illegible] loue towards th[illegible] 33. &c.

2. Th[illegible] as pu[illegible]

1. as making them afraid of sinne: 2. and more expert to conquer the same: 3. more fit for grace, by making them more humble and hungry after it: 4. more mercifull to others, and therfore moving the Lord to haue more compassion on them.

4. His hand is continually put vnder vs in our greatest failings, and therefore wee shall rise againe: Psal. 37. 24.

5. His end in leauing vs for a time, is to make vs take faster holde on him, to make vs more deny our selues, that we may be found in Iesus Christ in heauen.

6. Their Sauiour liueth, and triumpheth, to make them more then conquerours: Rom. 8. 36. 37. Ioh. 12. 32. and to draw vp all after him.

7. The spirit and word shall abide in them, to hold them on in grace: Ioh. 15.

And therefore,

1. This condemneth the blasphemie of Papists, who teach, that the Saints may fall finally, and therein doe impeach the power and faithfulnesse of God; or that they may so loose their faith for the present, that it must be repaired anew againe.

2. It checketh the insolencie of the wicked, that reioyceth at the fals of the Saints, and insult ouer them, seeing that though they fall, they shal rise againe: Mic. 7. 9. Psal. 41. 11.

As also it reproueth the infidelity of the Saints, [illegible] of their recouery, and wrong the faithful- [illegible] power of their faith, grieue the bles- [illegible] sort the merit of Christ.

[illegible] ion for the world, to iustifie [illegible] doth not forsake for e-

[illegible] feare their [illegible] couery; [illegible] fai- [illegible] o-

yet, though not so sensible a measure as before they had, yet sufficient to fit them to the enjoying of that happinesse that the Lord Iesus hath purchased for them. And therefore let them vse the holy meanes that they may recouer, namely such as are before laid downe, in the recouery out of apostasie, and regaining first loue, and hold out to the end. And if happily with all our labour we shall yet be to seeke of what we would haue: For the further satisfying and comforting of the conscience, obserue we these two things.

First, that it is one thing to leaue our first loue, and to be luke-warme neither hot nor cold.

We may not haue such feeling of Gods loue as formerly we had, and this may prouoke vs to more industry to recouer againe, as the ioy of Gods spirit may be an occasion by reason of spirituall pride, that we may remit of our zeale, and yet we may still be resolute in iudgement: what should be done though happily in our practise we may abate of what we haue formerly done. 1. Whereas luke-warmnesse ariseth from a peruerse and deceiued iudgement, that we are rich, we want nothing, and therefore what need we now be so earnest and painful, why may we not abate of our labours, and sit downe and take our ease, may we not be wholly, &c. 2. Hereupon it is another note of luke-warmnesse to grow indifferent to any side; to be between both, ready to entertaine what may stand with the streame, and so to runne with the tide as occasion serueth. But it is not so with such as haue simply lost their first loue, they are neuer quiet till they haue recouered againe: they cannot endure any other loue to share in their affections, oh it reioyceth them to consider what a true and faithfull loue they had; they are now more fond of him, when he absents himselfe at euery stone must be rowled, all corners searched, to find him againe. Cant. 5. and they giue not ouer till they haue recouered him.

Difference between leauing first loue and luke-warmnesse.

2. That there is [illegible] betweene leauing our first loue, and loosing it altogether: we may leaue, in regard of a former measure, and yet hold a true gaine which shall cleere vs of luke-warmenesse: and though we leaue a measure, yet we loose not all, because the least remaining will be a meanes to recouer againe, if not so much as we haue had, yet so much as shall serue both to keepe from finall apostasie, and further to eternall glory.

6 And therefore here is matter of exceeding consolation to the elect of God, not to trust their owne vnbeleeuing hearts, much lesse Satans lies; but to rest on the faithfulnesse of God, not iudging themselues by what they are in their decay, but by what they were in their first loue: and so pressing the Lord in his faithfulnesse, and their former experience, they shall be vpheld in their greatest failings, by a secret power, and in good time the Lord will appeare vnto them to bring foorth their righteousnesse as the light, and their well-doing as the noone day, that so their latter end may be better then their beginning.

Glory be to the Lord Iesus.

4

TO THE RIGHT WORSHIPFVLL, MY HARTIE

Wel-willers, the Ladie Rumney, Mr. Springham, Mr. Slany, Mr. Parkhurſt, Mr. Clarke, Mr. Vincent, Mr. Molley, and Mr. Thaire, and the reſt of my Chriſtian auditors, and louing neighbors, grace, mercie and peace from God the Father, through Ieſus Chriſt our Lord, bee multiplied.

RIght worſhipfull, and dearely beloued in the Lord Ieſus: It is the mercie of the Lord, that wee are not vtterly conſumed, becauſe his compaſſions faile not. May not our long proſperitie harden men, our hearts, and lulled vs in ſecuritie? And when we ſay, peace and ſafety, may not ſudden deſtruction come vpon vs, as the trauaile vpon a woman with childe, and we ſhall not eſcape? Doe not our impudent and deſperate ſinnes, daily call downe ſore vengeance againſt vs, in that we put the euill day farre from vs, that wee may ſtill approach to the ſeat of iniquity, hardning our hearts yet more and more that we cannot repent? And is not the enuious man buſie to ſow tares, now woe are wee aſleepe? Are not our aduerſaries watchfull and diligent in their malicious and deuilish practiſes againſt the Church of God, procuring daylie the ouerthrow thereof? will any thing ſerue their turne

but

but to roote out and destroy, and are we generally any better then such trees as are able to bee hewen downe, and cast into the fire? Hath this vnprofitable fig-tree for all this dressing and fencing, for all this lopping and donging, yet brought forth fruit worthie of repentance? Surely though we should neuer so much stand vpon our iustification with Saul, that wee haue fulfilled the Commandements of the Lord, that we are an holy people, the Lord shall finde no iniquity in vs, &c. yet the bleating of the sheepe, and lowing of the oxen: the sparing of Agag, and reseruing of his offals, is a notorious euidence to conuince our hypocrisie. And therefore, though we flatter our selues with Agag, that the bitternesse of death is past, because happilie the Lord in great patience hath yet waited vpon vs, and put off many desperate blowes, that might haue light heauilie vpon vs: yet certainly when hee sees a conuenient time will execute vengeance, and wound the hairie scalpe ll those that goe on in their wickednesse. And is not special euidence, that we goe on in our sinnes, and id not repentance, because we either hate to be reed, and haue cast the word behinde our backes: or els heape vp teachers according to our own lusts, which may prophecie of new wine and strong drinke, to morrow shall be as to day, or much more aboundant? And is it not a fearefull argument of the wrath of God, readie to seaze vpon vs, in that wee haue chosen and embraced the world, that thirsts after our blood, and haue cast out that sword which should stand in the gappe, to turne away the vengeance? What then is the reason that we are not vtterly consumed: that our aduersaries the Papists, haue not had their desire? Surely they shall

not

not say, where is now our God? because they shal not blaspheme that great & glorious Name of our God, which is called vpon of vs: And therfore, not vnto vs oh Lord, not vnto vs, but vnto thy Name giue the glory, euen for thy truth & righteousnes sake. Thogh we are not worthy of the least of Gods mercies, thogh we haue deserued to be ouerwhelmed with all his plagues, yet the Lord is worthy of all praise and glory: and therefore he hath deliuered vs, that we might glorifie him: and shall not the Iudge of al the world do right? wil he punish the righteous with the wicked? must not Lot be taken out of Sodom, before the vengeance be inflicted? shall not euen one be a means to spare the Citie for his sake? Behold, here another ground of the patience of God, euen the holy seed that yet remaines: the Lord hath a litle flocke which is as deare vnto him, as the apple of his eye: this hath hee chosen it vnto him in Iesus Christ, before the foundations of the world were laid. This he hath made glorious through his beautie, which he hath set vpon it: this he hath promised to bee with vs to the end of the world: & can any thing be against vs if the lord be with vs? shall not he make our enemies our foot stool? shal not the lord tread Satan vnder our feet? blessed be God in Iesus Christ, that hath made bare his mighty arme in the sight & acknowledgment of our enemies? Did not the papists once acknowledge that God was become a lutheran? do they not feel to this day, that he that keeps Israel doth neither slũber nor sleep? hath not our God watched ouer vs, when wee haue slept in security? hath not hee fought for vs, when our carnal weapõs haue bin confounded? hath he not got himself the glory of al our deliuerãces, that so we might at length giue him the glory of his

free mercies, that so we might not be afraid of any euill tidings, that still we might feare, and depart from euill while the wicked rage, & are careles? surely how soeuer the pit is digged for the wicked, and the consumption decreed shall passe ouer to the confounding of hypocrites howsoeuer sinners in Sion shalbe afraid, and feare shall take hold of the hypocrits, when Gods wrath approcheth yet shall the vpright heart then lift vp their heads because their saluation draweth neere. The purging of the Church of hypocrites shalbe the preparing thereof to greater glorie and safetie, and the anointed of the Lord shall gaine more honour and securitie, when the Lord Iesus shalbe more aduanced vpon his holy hill of Sion. And are not our enemies hastening hereunto? hath not the patience of policie enraged them more and more, and doth not their wickednesse so breake out, that it can no longer be endured? Is it not time together with the safety of our soules, to prouide also for the securitie of our liues and states? Blessed bee the Lord for the vigi-lance and courage of the state. Oh, blessed bee our God for his watchfulnesse ouer vs, were not all our building and watching else in vaine? And is it not then more then time to keepe our God waking by our prayers and teares? Is it not hie time to awake out of securitie, that so we may make our peace with God, that he may still for his glory preserue the peace of his Churches, that he may still preuent and confound the enemies of his Church? And could I now hold my peace in this day of good tydings, when the Lord hath euen againe giuen vs our liues for a prey, and plucked vs as a prey out of the teeth of the deuourer? Haue I not vowed a yeerely remembrance, for that great deliuerance from the gunpowder

Treason

Treason? and doth the glorious Lord ſtill giue new occaſions to renewe that great deliuerance? Are not his mercies renued euery morning vnto vs, ſo great is his faithfulneſſe, and ſhall not we renew our thankfulneſſe by renewing our repentance? Shall wee not remember from whence wee are fallen, by remembring from whence we haue been deliuered, that ſo we may iuſtifie the free mercie of our God in our great deliuerances: and renewing our right in Ieſus Chriſt that ſo we may recouer our firſt loue, and be enabled to walke worthy of the mercies of our God, in ſtrengthening the things that are readie to die, and continuing with all patience and perſeuerance, that no man take away our Crowne from vs? Are not our earthly Crownes often ſhaken, that ſo we may bee ſure of the heauenly inheritance, which cannot be ſhaken, that ſo we may haſten from this priſon, to that citie which is aboue? And hath not our gratious God giuen vs euen Eagles wings, that we may mount vp from the loue of this world, that we may flie away from the entiſing vanities thereof, & ſo come, to that eternall reſt? May we not liue by faith in the experience of theſe ſo ſtrange and vnexpected deliuerances: that he which hath deliuered, doth all ſtill deliuer vs, yea for his Names ſake will deliuer vs from all vnreaſonable men, yea from euery euill worke, that ſo we may be made meet for that glorious inheritance? And ſhall not this litle ſparke yeeld ſome light hereunto, till the depth of miſchiefe being further diſcouered, the candle may be lighted, and ſet vp vpon the hill, to direct all to come out of Babylon, to further the Saints in their iourney to the heauenlie Ieruſalem: ſurely as it pleaſeth God to lend opertunity and liberte, ſo ſhall I

not

not be wanting by Gods grace, from that light, to kindle such a torch, that may either burne vp all the ſtubble of Popery, or elſe may ſufficientlie warne vs to auoid the danger thereof. Meane while I haue thought good to take this occaſion, to maintain the ſoundnes of our ſpirituall ſtanding and recouery out of any decayes therein, that ſo wee may bee thereby fitted to thoſe further mercies which the Lord hath in ſtore for vs. And ſeeing it hath pleaſed God to make you inſtruments (beloued) of my ſetling in the Citie, and exerciſe of my calling, I haue accounted it my duetie to conſecrate theſe firſt fruits of my ſetled labours vnto you: beſeeching the Lord to giue you vnderſtanding in all things: and to preſerue you blameleſſe and vnſpotted in theſe euill times, vnto the day of Ieſus Chriſt, to whoſe gratious protection I doe moſt hartily commend you, reſting in him.

Your worſhips poore remembrancer at the throne of Grace,

THOMAS COOPER.

ons, and Cases, and Conscience treated herein.

1. *The supplie of a powerfull Ministery, is a gratious meanes of reformation.*

1. *Case. How to discerne our estate in the acceptance of God, by the vse of the word.*

2. *The best haue their infirmities, and are subiect to grieuous sinnes.*

1. *Why infirmities abide in the Saints.*

2. *Case. How nie our estate in sanctification by infirmities.*

3. *Sinne to be striuen against, though we cannot possibly subdue it wholly in this life.*

3. *Sinne is to be reproued.*

Case 1. *How to reproue sinne.*

2. *Triall of our estates by enduring reproofe.*

4. *The least sinne in the Saints is sufficient to make the Lord to come against them.*

Case 1. *Why God chasteneth sinne in this life.*

2. *How God punisheth sinne in his children, which he hath punished in his Sonne.*

3. *How to make peace with God in our corrections, and try our estate in grace thereby.*

5. Quest. *How the Church may be said to leaue her first loue, seeing she is commended before, that she fainted not.*

6. *Sinne of omission to be seuerely reproued.*

7. *The Elect must goe forward, and perseuere in grace.*

Case 1. *Why perseuerance and growth in grace is necessary.*

2. How to grow in grace.
1. By auoiding Apostasie.
2. What are the meanes of Apostasie, namely,
1. Corrupt iudgement. It markes { on the left hand, and on the right.
2. Corrupt practise. It manner and signes, and that { on the left hand, and on the right.
Motiues to prouoke vs to constancy in well-doing.
Meanes to enable vs to grow and encrease.
Meanes to preuent Apostasie in the sense of our failings.
Markes of triall, that we haue thriuen in grace.
Doct. 8. Euery true conuert hath a first loue.
Case. The markes of first loue.
The reasons why God vouchsafeth his first loue vnto those that are conuerted vpon their first calling.
Doct. 8. The Saints may leaue their first loue.
Case. Meanes whereby first loue is lost twofold.
1. Withdrawing that which may cherish: what this is:
2. Adding that which may coole. What these are.
Namely 1. Spirituall Pride, how this cooleth and decayeth loue, and how to remedy it: what is falsly reputed spirituall pride, & the remedy.
2. Carnall policie, by what meanes this abateth first loue:
1. How a friend to Religion.
2. How our enemie.
3. Prosperitie, how first loue is hereby decayed, and it remedie.
4. Abuse of Christian libertie, how this decayes this

5. *A corrupt and dead miniſterie, that this alſo cooleth firſt loue, and by what meanes, together with the remedie. Here obſerue*

Falſe imputations of leauing firſt loue.

Caſe 1. *In the right vſe of their Chriſtian libertie.*

2. *By enioying proſperitie.*

3. *By vſe of ſpiritual wiſdome in auoiding of troubles.*

4. *Faith how and when to be giuen account of, and to whom.*

5. *How to diſcerne inward ſufficiencie, to make open profeſsion of faith in the time of trouble.*

6. *How to diſcerne an outward calling to witneſſe to the truth in perilous times.*

7. *Wherein we may be ſilent, and how.*

8. *Names & habits, whether in affliction they may be changed in times of perſecution, and how far. That*

9. *Apparell may be changed, and how farre.*

Other imputations of leauing firſt loue, as

4. *Diſcretion in reproouing ſinne.*

5. *Outward and inward afflictions.*

6. *Honeſt proviſion for the familie.*

7. *Libertie in the vſe of things indifferent.*

8. *Whether want of former feelings of ioy, may be an imputation.*

Caſe That we haue left our firſt loue.

Gods prouidence and reſolution of iudgement herein.

Iuſt occaſions of this want of feeling of comfort from our ſelues.

Caſe. How to behaue our ſelues in this want of ioy.

Meanes to reſiſt tentations that ariſe from this want of comfort.

1. To remember the suffering of Christ.

2. And his glorious conquests.

3. That this is an argument of the soundnes of conuersion.

4. That these inward buffetings preuent outward baites of pleasure.

5. That God is able to deliuer vs, proued by many reasons.

6. That he will deliuer vs.

7. That the time is not past.

8. That the stronger tentations, the shorter and and more comfortable issue.

9. This is a means to try & renue sound repentance.

10. God knoweth what is fittest for vs.

11. Satans tentations preuented by accusing of our selues.

12. That we are not the greatest sinners yet.

13. It is not vnprofitable to conceiue our selues to bee the greatest sinners. To this end,

14. Call to mind former mercies.

15. That God differs our refreshing in great mercy.

16. That we must not iudge our selues by our tentations, or condition therein.

17. That al the saints haue drunk of this cup vnto thee

Doct. 9. That the Saints may leaue their first loue.

Case. The symptoms therof: And effects of the same.

Meanes of recouery.

How farre they shall recouer.

Doct. 10. That the Saints shall not fall finally.

Case. How farre they may fall.

Difference betweene lukewarmnes, & leauing first loue

And betweene leauing of first loue, and loosing it altogether.

TO THE CHRISTIAN READER, WISDOME TO DISCERNE HIS Estate aright, and grace to grow forward to perfection.

Beloued in the Lord Ieſus, it is a moſt dangerous, *and yet very* eaſie *and* plauſible deluſion, *to* conceit *vnto our ſelues an* eſtate in grace, *when as yet we remain the bond-ſlaues of Satan. And it is a very* difficult, *and yet moſt* neceſſarie *triall, to diſcerne our conſtant abiding and proceeding in this eſtate of grace. For (to paſſe by theſe who make a mocke of conuerſion, as being a* touch of noueltie, *a* brand of inconſtancie, *and* imputation of hypocriſie) *who is there almoſt that flatters not himſelfe to bee in the fauour of God, and ſo intereſſed in his grace? And hath hee not many ſuch pretences and colours hereunto, which may ſo abuſe his iudgement, that he may* thinke himſelfe to bee somewhat, when he is nothing; *and ſo refuſing to bee found in Chriſt, by being loſt and emptied in himſelfe, thereby become worſe then nothing? Better neuer to haue beene borne, then ſo to be deceiued. Oh how the wiſedome of the fleſh prooues heere enmitie againſt God! Is not this the iudgement vpon the world, that* they which ſee not, might ſee; and that they which ſee might bee made blinde? *Conſider firſt, I pray you, how* nature *occaſions this deceit. Is any leſſe badlie diſpoſed by the benefit of his* complexion? *Is any reſtrained from* ſome act *of euill by* natures impotencie *and* deformitie? *Behold, euen theſe to the naturall man prooue very* dangerous

Galat. 6. 5.

Rom. 8 7. Iohn 9 43.

Occaſions to conceiue a falſe conuerſion.

1. *Complexion.*

2. *Natures impotencie.*

stumbling blockes *to rest in nature, as affoording some shew of good, more then is of others of an harder constitution, as breaking out lesse into grosse euils, then such who by natures ability are more prone and prouoked thereto, and so to reiect the holy meanes of conuersion: and is it not esteemed a sufficient measure of goodnesse, to bee lesse euill then others, howsoeuer the desire and fountaine of corruption be the same in all? Is not the seeming good which by natures benefit shewes foorth in the world, accounted current holinesse, and thereby excludeth the true power of well-doing?*

For is this any more then what brute beasts may boast of? Is the heart lesse euill, because the hand cannot act, nay is it not more rebellious, the lesse it hath it desire? do not such wish for, and talke delightfully of what they cannot doe: will they not sport themselues in others that can do the same? will they not take their fill, if power be restored? or is the heart the better, because through benefite of complexion we are ingennous, sociable, &c. are not these fitter matter for Satan to worke on, to draw vs into fellowship in euill, to make vs instruments to deceiue our selues and others?

2. Education. *Especially, if to this shew of natures righteousnesse,* Education *be adioyned, whereby the minde being informed in* knowledge, *and restrained by* ciuilitie, *natures* euill *is hereby more kept vnder, and it* seeming good, *set out more saleable and beautious to the sinister iudgement: howsoeuer now nature being puft vp hereby, hath gained no other then a* weapon of vnrighteousnesse, *to fight against God and his word, to commit sinne more dangerously, by how much it is enabled to couch it more closely, and smooth it more cunningly; yet this with the world passeth for a* current conuersion; *Must we not onely not doe euill, but also doe good, and can wee doe any good of our selues, vntill we be in Christ? and will we hunger of Christ, vntill we deny our selues: especially if some such change now appeare in the outward man, whereby wee may either*

or

differ from the rudenesse and grosse abuses of our parents, or differ from the barbarous and desperate sprouts of our childhood, and vntamed youth? Is it not hence conceiued that we are now conuerted, seeing now our childish and youthfull vanities are restrained, seeing wee are growne more sober and regular: although all tends to no better then ciuill honestie, to fit vs for the world, that so we may more hopefully and easily swallow the baites thereof? although when wee are from vnder the rod, wee breake out more desperately into all grosse wickednesse, or else at the best exchange our sinnes, from wantonnesse to couetousnesse, from frowardnesse to ambition, encreasing still in our lusts and plotting the satisfying thereof, that wee may set vpour rest in the world, and cast care away.

And if now the Lord shall giue the wicked their desire, in affording them so farre the vse of his blessed Spirit, as 4. Restraining Spirit.
to restraine *yet more inward corruption, by it power, and terrour, that so they may be fitter for such outward prosperitie, as they haue especially made choice of in this life, and so renounced their interest in Heauen: And withall may frame better to societie, both of the* good, *to whom now they shall doe lesse hurt, as also of the* cuill, *whom by this meanes they may prouoke to good; that so Gods gouernment of the world may bee more beautifull and glorious, and his will more righteously accomplished in the elect and reprobate, Is not this* restraint *apprehended, as* a great conquest ouer corruption; *and so a* conuersion *hence* vainely *concluded, seeing the inward heart is no whit renued, but onely the corruption restrained from the outward act? Nay, is not corruption* more inraged inwardly, *the more it is outwardly bridled and smothered? and so sinne made out of measure sinfull: as being more* inexcusable, *the more it is curbed: as* breaking out more desperately, *when the bridle is reiected: as* ripening *more dangerously, the more it boileth within: and so* sealing vp *vengeance more certainely, yea more* fearefully hastning *it, as proceeding to* despight the spirit of grace. Rom. 7. *Note.* Heb. 10. 27, 28

rit, must he not goe vnto his place, that we may seeke him diligently?

8 God knoweth what is fittest for vs, and he doth what is best for our present condition to bring vs to repentance

And therefore in stead of complaining on God, that he hath done vs wrong herein, let vs in the name of God complaine against ou selues. What is it which he could haue done, which he hath not done vnto vs? And what haue not we done against him which we should not doe: how haue we not in all things requited him euill for good. And therefore in stead of desiring comfort, let vs search and trie our hearts how we haue offended our gratious God, let vs iudge our selues that we may not be iudged of him: so shall we take Satans office out of his hands in accusing of our selues, so shall we stop his mouth, and confound his malice, and making hereby our way vnto the throne of grace, we shall find the blood of Iesus to speake better things for vs then the blod of *Abel*, first to wash vs thorowly from our sinnes: and then to minister ioy and gladnes vnto our soules.

9 The way to preuent Satans accusation is to accuse and iudge our selues.

For our further comfort herein: because when we are about this practise of iudging of our selues, and the Lord by this inward rod drawes vs thereto: It is now Satans policie to keepe vs in these distractions, and so to sucke vs in despaire, by perswadings that our case herein is singular! Either none are so grieuous sinners as we are, or else none so deeply plunged in this extremity as our selues.

10 That we are not the greatest sinners.

Therefore learne we this, to resist his fiery darts.

First, though we should be the greatest of all sinners, yet shall the mercy of God appeare the greater in pardoning so grieuous a sinner, more glory shall redound to his name, in being so incomparably mercifull: more loue is due from so great a sinner, more care to please so bountifull a Father.

Secondly, it will not appeare that we are greater sinners then any: so long as we feele our sinnes and desire to be eased of them: seeing these two things

make

make vp the measure of sinne: either not to feele sinne at all, by reason of hardnesse of heart, and the conscience being past seeking, or else to despise and reiect the remedy against sinne: though we haue some sense thereof either through Pride that we need it not, or through despaire that we thinke it will doe no good.

Who is the greatest sinner

Thirdly though we are not the greatest sinners in comparison of others: yet shall it not be amisse to comence our selues to be such: partly because we know our owne estate best, and not others; and therefore in this respect we may esteem our case more hainous then any other: and partly because we are more enflamed with the loue of Christ, and so in the abundance of his loue doe discerne our vnworthinesse and corruptions more and more in our selues. That so still we may more deny our selues, and labour to be found in Christ, not hauing our owne righteousnesse: ought we not in charity to thinke others better then our selues, may we not hope the best of the worst, because the Lord may recouer them: And is there any outwardly so vile, but that our hearts tell vs we find far more fearfull corruptions within vs, then possibly we can challenge others by that which appeareth outwardly: and shall not our charity to others call vs more into our selues, that so we may more narrowly search our owne hearts, more iudge our selues, that we may not be iudged of the world? shall not the sence of our vilenesse make vs more compassionate vnto others, that so the Lord may haue compassion on vs? And can we be too vile in our eies, that so we may hunger more earnestly after the mercy of God? And therefore though others may be greater sinners then we, yet is it wisedome for vs to feele our selues to be the greatest, that so there may be no place left for going further on the score, that we may now thinke it sufficient that we haue spent the time past, yea too much that we haue already so prouoked our God, that we may not differ our repentance

11 It is not vnprofitable to commence our selues to be the greatest sinner.

pentance any longer, that the mercies of God may not be reiected of vs. If we wisely consider the policy of satan herein, howsoeuer he lay to vs that we are the greatest of all sinners, yet hereby he intends to plunge vs deeper in sinne, to driue vs to despaire, that so we may despise mercy, & so deprive our selues of the possibility of it. And therefore to admit wee were the greatest sinners, though we feele our selues to be in worse case then any, this shall be a meanes to be more emptied in our selues, the more to faint after the mercy of God in Christ Iesus. Nay is it not satans policie by perswading vs that we are of all sinners the chiefe, if he cannot plunge vs in despaire, yet to make vs secure and careleſſe: We know the worst, and therefore let vs make no bones of sinne, let vs not trouble our selues with any such reckoning, Gods mercies are greater, Christ merit is sufficient, doe we what we can Gods purpose can not be altered. Thus doth satan play vpon the left hand, & on the right, now vrging to despaire, because neuer any so bad as we; then prouoking to presumption, be we neuer so bad. And doth not our wise and gracious God bring light out of this darkenesse, that because we are so vile therfore we may not presume any further. It is the wōder of Gods loue to render grace to so great sinners, and shalbe the glory of our father to giue hope to such castawayes: it shall be our greater comfort that he accepts such forlorne wretches; It shall be our greater care now to redeeme the time, and to labour more abundantly in more powerfull obedience, to testifie againe our loue to so exceeding bonntifull a Sauiour. And shall we then donbt that our God will againe receiue vs into fauour, who hath so freely loued vs being his enemies. And therefore,

To this end call to mind former mercies.

Be we wise now to call to mind the dayes of old, remember we that the fauour of God hath formerly shined vpon vs, meditate we of the wonderfull things

that

that the Lord hath done for our ſoules, and can the Lord forget to be mercifull? ſhall the couenant of the day and night be broken, that then ſhould not be day and night in their ſeaſon. Then may the couenant of the Lord be broken with his ſeruants; ſurely al the armie of heauen cannot bee numbred, neither the ſand of the ſea meaſured, ſo will the Lord multiply his mercies vnto his children, ſo will he neuer faile them, nor forſake them: though a mother ſhould forget the fruit of her wombe, yet wil I not forget thee, ſaith the Lord, though I correct thee in iudgement, yet will I not vtterly caſt thee off: Ierem. 30. 11. ſaith the Lord: for I am God in the midſt of thee, whom I loue, I loue vnto the end: Ioh. 13. 2. and therefore for a while haue I forſaken thee, yet in euerlaſting compaſsions will I gather thee againe, Eſay 54. 8. As I haue ſworne that the waters of *Noah* ſhall no more goe ouer the earth; ſo haue I ſworne, that I will not be angry with thee (for euer) nor rebuke thee (to thy deſtruction) yea well may the mountaines remoue, and the hils fall downe; though heauen and earth ſhall paſſe, and the night and the day ſhal be no more: neither yet ſhall the couenant of my peace fall away ſayth the Lord that hath compaſſion on thee; for my word endureth for euer; I haue ſworne by my holineſſe, that I will not faile *Dauid*.

Ierem. 33. 20. 21. 22.

Heb. 12. 3. *Eſay* 49. 15.

And what ſhal then ſeparat thee frō the loue of God, ſhall thy greateſt ſins ſerue to magnifie the loue of God vnto thee. Oh, but here Satan doth reply that herin thy caſe is ſingular, neuer any ſo deiected and caſt down as thou art: the ſaints of God haue paſſed their time more cheerfully, they haue been confident in God, reſolut of his fauour: they haue been heard of the Lord, in their greateſt extremities, they haue been deliuered & reuiued again: and therfore, ſeing thou remaineſt ſtil in this agony, & canſt find no cōfort, hath not the Lord forſakē thee; that reiects thy praiers, that neglects thy teares, ſeeing thy affliction encreaſed, thou ſeeſt no end therof.

13. That all the Saints haue drunke of this cup vnto thee.

Surely the Lord giue vs vnderstanding in al things, say our case were such as neuer were any like vnto vs, yet may not the Lord doe with vs what he will? if he should cast vs into hell, should we not desire his glory aboue all things? And if by this our greater abasing, he intends to propose vs as ensamples to them which shal beleeue in time to come, to make vs presidents of his exceeding mercies; shall not he haue the more glory, and we haue the more comfort in the end? And yet for our present comfort herein; is there any tentation here befallen vs, that belongs not vnto man? that the Saints of olde haue not gone before vs in, that euery childe of God, more or lesse, must certainely vndergoe: nay, haue not many of Gods children exceeded vs in this tentation; consider wee the example of *Iob* and *Dauid*, of *Ieremie* and the rest? haue not the venome of Gods arrowes drunke vp their spirits? haue they not broken out into many bitter complaints and blasphemies, through the extremity of their paines? haue they not euen seemed to forsake the Lord, and giuen ouer their interest in his loue and goodnesse, Ier. 20. And hath the gratious Lord yet kept thee from these horrible out-breakings? or mayst thou happily bee left so farre as the worst? yet seeing our gratious God hath restored euery one of them; yea, then refreshed them when they haue bene at the worst, wil he not also raise thee vp againe, oh thou of little faith?

*Iob.*3.1.6.2. *Psal* 77.

14 That God differs our restoring and refreshing in great mercy.

If thou thinkest he will not, because he doth it not, consider how long this rod hath lien vpon thy betters, and canst thou not bee content to stay the Lords leisure as well as they; shall not the Lord recompence thy longer stay with more durable comforts? Had not *Dauid* these buffetings euen all his life? haue not many of Gods deare children beene exercised heerewith to their death, yea in their death haue been hereby stumbling to the world, as if they died desperately, vnto whom their holy life & doctrine was a condemnation,

because

becauſe they would not bee reclaimed thereby; and ſhall this encouraged to prophaneſſe, and exclude vtterly repentance, to ſee ſuch die ſo vncomfortably, whoſe life was ſo conformable to the word, ſo contrary to the world. And therefore though I cannot heere promiſe thee any time when the Lord will returne thy captiuity, and refreſh thee with former comfort; yet I dare promiſe thee that there is a time of refreſhing, Act. 3. 19. at hand. And whatſoeuer thy emptying bee now, yet then thou ſhalt be filled with the fulneſſe of God, and ſo enioy at his right hand pleaſures for euermore; yea all thy abaſings in this life, ſhall be meanes to further and haſten thee thereunto; if thy afflictions are at the worſt, they will haue the ſooner end, and thine euerlaſting ioyes ſhall be begun the ſooner; though it ſhould by thy death, yet thou ſhalt be a great gainer by it. And I dare promiſe thee further, that the Lord will lay no more vpon thee then thou art able to endure, 1. Cor. 10. 13. but will giue an iſſue with the temtation, that thou mayſt be able to beare it, though the righteous periſheth, and no man regards it, yet they are but taken away from the euils to come. *Eſay 57. 1. 2.*

2. They ſhall reſt in their beds, & ſorow ſhal flie away.

Only here let me adjure thee to ſtay thy ſelfe herein by theſe rules; Firſt, that thy God will not eſteeme of thee, as thou art in thy tentations, they proceed of Satans malice, and thine own infirmity; & therefore thy gratious Father will not impute them vnto thee: yea thou ſtriueſt againſt them, & condemneſt them, & therfore thy louing Father will not condemne thee for thē. 15. That we muſt not iudge our ſelues by our tentations.

Secondly, be thou wiſe to iudge of thy better part, thou ſtriueſt and canſt not preuaile, thou prayſt, and art not heard: what then, are thy prayers not heard at all, becauſe thy particular requeſt is not granted? Is not thy perſon euerlaſtingly accepted, and ſo a cuppe of colde water ſhall not looſe his reward. In the name of GOD I adiure thee therefore not to iudge

peremptorily of thine estate by any present or particular action or successe. Is not the Lord wise to turne thy sinnes to good, and will he then let thy true endeauours fall to the ground? though hee answers not thy prayer in yeelding thy particular request, yet doth hee not answer it better, in giuing thee still grace to pray vnto him, doth he not recompence thee bountifully in teaching thee patience to wait vpon him, and must not patience bring foorth the perfect worke? hadst thou not then need of patience, when thou hast done the will of God. that thou mayst receiue the reward: and what is the reward thou waiteſt for? is it only that thy prayers may bee granted for the present? mayst thou hereby happily haue thy reward already, and so to bee depriued of that great recompence of reward. And doth not the Lord begin this recompence in answering thy prayers to what is fit for thee? doth he not prepare thee to this recompence, by enabling thee hereby in patience to possesse thy soule, and to waite the good pleasure of God? doth hee not hereby teach thee to commit thy soule in welldoing into the hand of thy gratious Creator, that so thou mayst work out thy saluation in feare and trembling, and so be made meet for that glorious inheritance.

To auoyd idlenesse, and walke faithfully in our callings, renuing our repentance for former failings.

3. And therefore let my adjure bee precious vnto thee, not to disquiet thy selfe for delay of comfort, but rather to take heed of idlenes and curiosity, whereunto Satan will now labour to draw thee, as taking aduantage of thy dumpishnes and distraction. Be diligent in Gods feare, so farre as thou knowest in thy calling God hath placed thee in, & iudge thy heart soundly for former failings, and then I dare assure thee thou shalt not want comfort in thy obedience vnto God, if fit for thee for the present, and the more thou fittest thy selfe hereby for ioy, the sooner it shall returne, either in this life, if thy wayes are now constant and more spirituall or else in the life to come neuer to faile againe. But of

this

this more hereafter, and commenced, and especially in a treatise (if God will) to bee published to this purpose, called *the Cure of a wounded Spirit.*

If yet thou art doubtfull of thy abiding in loue: As thou maist decay; so thou art iealous of thy selfe herein:

I say vnto thee, Blessed is the man that feareth alwaies. *Prou.28.14.*

How to know whether we haue left our first loue.

And that thou maist be resolued, whether thou art decaied or no; obserue for thy triall these markes therof: which are apparant symptomes of the leauing our first loue. By these markes.

1. Know thou that if thou hast lost that peace of conscience, wherby thou wast wont to come with boldnes into the presence of thy God, and powre out thy soule in strong cries and teares vnto thy God, and so canst not pray with that euidence, as in former times, with that patience and constancy ouercomming thy God.

2. If thou groweſt fearefull of troubles, and vsest carnall policy to preuent them.

3. If thou groweſt worldly and couetous, withdrawing thy hand from the necessities of thy brother, and neglecting the occasions of charity, &c.

4. If thou groweſt negligent in hearing the word, contenting thy selfe either with none, or an vneffectuall Ministery.

5. If thou canst dispense with thy selfe in vaine sports and recreations, gaming, vaine talke, &c. wherof heretofore thou madest some conscience, wasting thy time and wit in them.

6. If thou canst frame to all companies, and temporize with each, as presuming vpon thy protection, from thy Christian calling. Ephes. 5. 1.

7. If thou art afraid of death, and neglectest the daily and constant examination of thy waies, and holy duties in priuate, vnto thy God.

8. If thou canst so ioy in these earthly things, as ei-

ther not to feele a loathſomneſſe in them, or not to vſe them as ſparkes to increaſe the fire of thy ſpirituall ioy.

9. If thou meaſureſt the happineſſe of the life to come, by that ſenſe which for the preſent thou haſt thereof; thou doſt not liue by faith, and therefore thou haſt left thy firſt loue.

Symptomes that follow the leauing of our firſt loue.

And for thy comfort obſerue herein an eſpeciall mercy of thy God, that there *will follow this loſſe of loue:*

1. *Inward trouble of conſcience*, which will giue thee no reſt, till thou haſt reſolued thy caſe with God, and recouered: Pſal. 6. 38. &c.

2. Some outward *ſenſible ſtripe*, either in thy goods, perſon, children, to open thine eyes the better, and bring thee to repentance, Iob. 33. 15. 16.

3. Now the world will not faile to flatter thee, and as it were to owne thee, that ſo thou maiſt ſuſpect thy ſelfe the rather.

4. And yet that thou maiſt diſcerne the worlds loue, thou ſhalt not want ſome mocke and reproach, to caſt the durt of thy decay in thy face, that ſo thou maiſt be aſhamed and confounded in this decay.

5. And happily thou maiſt be giuen vp to ſome *groſſe ſinne*, the more to diſcredit thee with the world, that ſo thou maiſt not be corrupted with the flattery thereof.

And therefore *thus thou maiſt recouer out of this decay:*

How to recouer firſt loue.

1. Reſt vpon the *promiſes of thy God*, that thou ſhalt recouer, out of any effects that proceed from thence, and thy latter end ſhall be better then the beginning.

2. Meditate on the *former experience* of the ioy of the ſpirit, that ſo thou maiſt preſſe the Lord from his wonted mercies. Pſal. 77. 1. Sam. 17.

3. Conſider the meanes that the Lord vſed to plant this ioy and loue in thy heart, and by the ſame know, that he will renue this worke, and therfore at no hand be driuen from the meanes. Cant. 1. Cant. 4. 5.

4. Reſolue

4. Reſolue *that thy former eſtate was better then now:* Oſe 2.8.9. and therefore returne to thy firſt loue againe, that ſo the Lord may renue and increaſe thy loue vnto him.

5. Acquaint the *experienced ſouldier* with this thy eſtate, that ſo he may be a meanes to quicken thee againe.

6. Giue we not ouer our purſuit of theſe comforts: ſpare we no paines: thinke we all time too little. impoſe we extraordinary afflictions, as faſting, and ſo groning vnder the burden, and deteſting our ſelues: giue we the Lord no reſt, till he hath returned to his reſt, and recouered our decaies. Cant. 5.

To this end vſe we the meanes before ſet downe to recouer from Apoſtaſie.

And be we comforted, that we ſhall not altogether looſe our labour, though we haue left this loue.

How far we ſhall recouer.

1. Either we ſhall recouer what we haue loſt in the ſame kinde, namely the like ioy and extraordinary comforts of thee

2. Or elſe if we haue it not in this fruit of our loue, yet we ſhall be ſure to recouer in another kind, which ſhall be more profitable to further vs to happineſſe.

3. As the leſſe we feele this loue, the more we ſhall expreſſe our care to vſe all holy meanes whereby we may recouer it againe.

4. The more we ſhall learne to liue by faith in the expectation of a greater meaſure,

5. The more compaſſionate thou ſhall be to others that are caſt downe by this affliction, and ſo labour more earneſtly to raiſe them vp againe; that ſo together with them, thou maiſt be perfected. Heb. 11. *vlt.* that ſo maintaining the fellowſhip here on earth, thou maiſt be better fitted to the communion in Heauen.

6. And ſo thou haſt hereby greater occaſion to aduance the mercy of thy God in not leauing thee altogether

ther, in sustaining thee so wonderfully, and saue thee in this thy decay, so shalt thou be prouoked hereby to trust more perfectly thy God, though he should abase thee further, not only in leauing thee to this inwatd triall of a languishing spirit, and eclipse of ioy, but, as the manner of Gods prouidence is to prepare vs by these inward afflictions to outward troubles, for the further triall of our faith, and increase of his power and mercy in our protection and deliuerance. If now it shall please our glorious God to lead vs through fire and water, to pronounce a sentence of death against vs, that we may not trust in our selues, but in the liuing God which raiseth from the dead. That so after we haue suffered a little, we might be fitted to eternall ioyes: that so in our outward sufferings our inward consolations may abound? Is not here a gracious recompence of our former losse? Is not here a maruellous meanes so to restore the same? that God may haue the glory, that we by this meanes may be prepared vnto glory? shall not our loue be now gloriously tried in suffering for the will of God? shall it not be much more testified in enduring so great afflictions? shall it not hereby be purged of all selfe-loue and carnall respects, that so it may be fitted to fulnesse of ioy? shall not our patience here be tried, in waiting the good pleasure of our God, that so we may be perfect, and intire, wanting nothing. 1. Iam. 3. 4.

Surely howsoeuer it fall, yet let it comfort vs that the holy Ghost doth not here challenge the Church of *Ephesus* that it hath lost all her loue, or that it hath absolutely lost her first loue, but only that it hath left it for a time, and therefore it may recouer againe. And it hath but left her first loue, not altogether is bereft of all loue: well may it leaue it first loue, but it shall not loose all.

And for our further satisfaction, take we these rules that we are soundly in some measure recouered, and haue

haue regained true ioy and comfort of our saluation.

1. If our ioy beeing restored, wee are also more enabled in the practise of godlinesse, growing more in grace, and in obedience to the word.

2. If our ioy bee daylie accompanied with sorrow for sinne, and feare of our selues that wee may fall againe, with more sobriety in the vse of worldly comforts, and more hunger after durable ioyes.

3. If wee are more weaned from the loue of the world, and take lesse ioy in the flesh, and earthly things: knowing no man after the flesh.

4. If we can reioyce in the further encrease of the Church, and flourishing estate thereof abroad, though it go not so well with our owne particular.

5. And can also weepe with them that languish abroad, though our owne cup run ouer.

6. Still submitting our selfe to the crosse.

7. And triumphing in our greatest tribulations.

8. If our ioy be powerfull, to raise vs daily from sinne, that so renuing our repentance it may be increased.

9. If it be sincere and pure, not so much resting in our selues, as that God may haue the glory, euen comforting our selues that for Gods sake principally we haue done his will, and not for any by respects vnto our selues.

And this is the last lesson to be obserued out of this Scripture: Namely;

That the Saints shall not loose vtterly, though they may leaue for a time their first loue: Luk. 11. Psal. 92. 2, Tim. 4. 19.

Doct. 7. The Saints shall not loose their first loue.

1. Because the Lord hath promised to continue his loue towards them: Ioh. 13. 1. Ioh. 17. Ierem. 31. 33. &c.

Reason 1. *Ose. 2. 19.* *Esa. 49.* *Esa. 27.*

2. Their afflictions doe tend to their perseuerance, as purging out their sinnes; Esay 1. 25.

3. Their sinnes turne to their continuance in grace:

1. as making them [illegible] of sinne: 2. and more expert to conquer the same: 3. more fit for grace, by making them more humble and hungry after it: 4. more mercifull to others, and therfore mouing the Lord to haue more compassion on them.

4. His hand is continually put vnder vs in our greatest failings, and therefore wee shall rise againe: Psal. 37. 24.

5. His end in leauing vs for a time, is to make vs take faster holde on him, to make vs more deny our selues, that we may be found in Iesus Christ in heauen.

6. Their Sauiour liueth, and triumpheth, to make them more then conquerours: Rom. 8. 36. 37. Ioh. 12. 32. and to draw vp all after him.

7. The spirit and word shall abide in them, to hold them on in grace: Ioh. 15.

And therefore,

1. This condemneth the blasphemie of Papists, who teach, that the Saints may fall finally, and therein doe impeach the power and faithfulnesse of God; or that they may so loose their faith for the present, that it must be repaired anew againe.

2. It checketh the insolencie of the wicked, that reioyceth at the fals of the Saints, and insult ouer them, seeing that though they fall, they shal rise againe: Mic. 7. 9. Psal. 41. 11.

3. As also it reproueth the infidelity of the Saints, who doubt of their recouery, and wrong the faithfulnesse of God, and power of their faith, grieue the blessed Spirit, and deny in a sort the merit of Christ.

4. Heere is first instruction for the world, to iustifie Gods faithfulnesse, seeing hee doth not forsake for euer: Lam. 3. 24. 25.

5. Heere the Saints are lessoned, as to feare their fals, and not to sinne vpon presumption of recouery; so not to distrust of Gods mercy in their greatest failings, seeing the Lord is faithfull, and they shall recouer,

uer, thogh not so sensible a[illegible]ad yet sufficient to fit thē to the enioying [illegible] that the Lord Iesus hath purchased for them. [illegible] therefore let them vse the holy meanes that they may recouer, namely such as are before laid downe, in the recouery out of apostasie, and regaining first loue, and hold out to the end. And if happily with all our labour we shall yet be to seeke of what we would haue: For the further satisfying and comforting of the conscience, obserue we thdse two things.

First, that it is one thing to leaue our first loue, and to be luke-warme neither hot nor cold.

We may not haue such feeling of Gods loue as formerly we had, and this may prouoke vs to more industry to recouer againe, as the ioy of Gods spirit may be an occasion by reason of spirituall pride, that we may remit of our zeale, and yet we may still be resolute in indgement: what should be done though happily in our practise we may abate of what we haue formrly done. 1. Wheretas luke-warmnesse ariseth fromea peruerse and deceiued iudgement, that we are rich, we want nothing, and therefore what need we now be so earnest and painful, why may we not abate of our labours, and sit downe and take our ease, may we not be wholly, &c. 2. Hereupon it is another note of luke-warmnesse to grow indifferent to any side; to be between both, ready to entertaine what may stand with the streame, and so to runne with the tide as occasion serueth. But it is not so with such as haue simply lost their first loue, they are neuer quiet till they haue recouered againe: they cannot endure any other loue to share in their affections, oh it reioyceth them to consider what a true and faithfull loue they had; they are now more fond of him, when he absents himselfe at euery stone must be rowled, all corners searched, to find him againe. Cant. 5. and they giue not ouer till they haue recouered him.

Difference between leauing first loue and luke-warmnesse.

2. That there is great oddes between leauing our first loue, and loosing it altogether: we may leaue, in regard of a former measure, and yet hold a true gaine, which shall cleere vs of luke-warmnesse: and though we leaue a measure, yet we loose not all, because the least remaining will be a meanes to recouer againe, if not so much as we haue had, yet so much as shall serue both to keepe from finall apostasie, and further to eternall glory.

6 And therefore here is matter of exceeding consolation to the elect of God, not to trust their owne vnbeleeuing hearts, much lesse Satans lies; but to rest on the faithfulnesse of God, not iudging themselues by what they are in their decay, but by what they were in their first loue: and so pressing the Lord in his faithfullnesse, and their former experience, they shall be vpheld in their greatest failings, by a secret power, and in good time the Lord will appeare vnto them to bring foorth their righteousnesse as the light, and their well-doing as the noone day, that so their latter end may be better then their beginning.

Glory be to the Lord Iesus.

An A.B.C. for children

HEere is an A.B.C. deuised with syllables, with the Pater noster, the Creed & the ten Commaundements in English.

¶ And by this Booke, a man that hath good capacitie, and can no letter in the Book, may learne to read in the space of fiue weekes, both Latin and English, if he giue thereto good diligence, as it hath beene diuers times proued. Also you may learne therby to write English truely and to knowe the true Orthographie of the English tung.

✠. A. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q r. ſ. s. t. b. u. w x. y. z. &. ⁊. Est. Amen.

A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. V. W. X. Y. Z.

¶ In the name of the Father, and of the Sonne, and of the holy Ghoast. Amen.

a	e	i	o	b	a	e	i	o	b
ab	eb	ib	ob	bb	am	em	im	om	bm
ac	ec	ic	oc	bc	ap	ep	ip	op	bp
ad	ed	id	od	bd	ar	er	ir	or	br
af	ef	if	of	bf	as	es	is	os	bs
ag	eg	ig	og	bg	at	et	it	ot	bt
ak	ek	ik	ok	bk	au	eu	iu	ou	bu
al	el	il	ol	bl	ar	er	ir	or	br
am	em	im	om	bm	ay	ey	oy		